

Sree Yôgavāsishtha

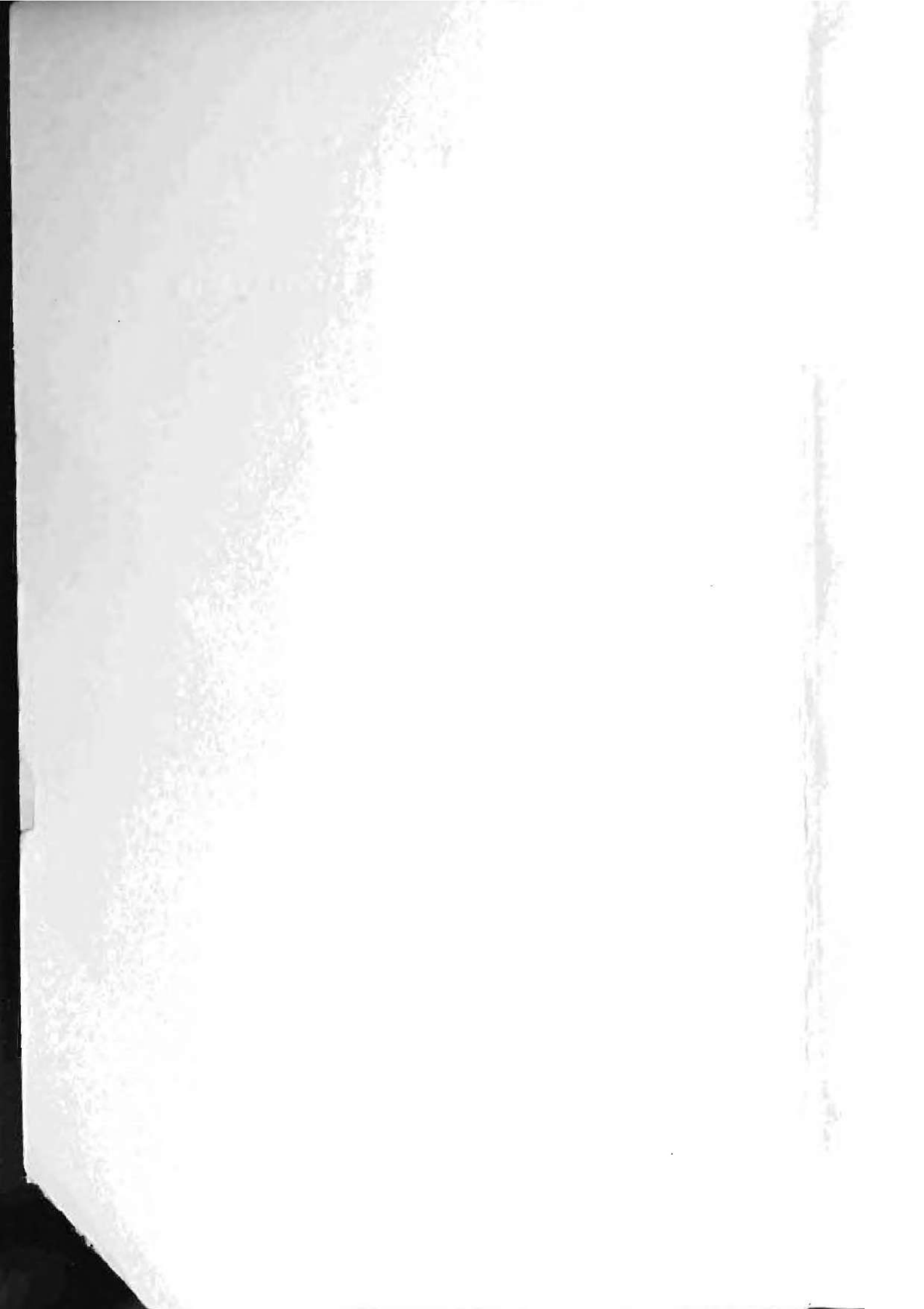
Sree Vāsishtha Mahā Rāmāyana

volume six



Vidvan

BULUSU VENKATESWARULU, M. A.



Sree Yogavasishtha

Sree Vasishtha Maha Ramayana

(True translation of the Original Sanskrit Work by
Sage Valmiki into English)

(**Volume Six**)



NIRVANA PRAKARANA



By

Vidvan BULUSU VENKATESWARULU M. A.,

Retired Head of the Deptt. of English,
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Author of more than hundred fifty works
in Telugu and English.

First Edition 1990

Rs. 50/-

Copies can be had from **B. V. Subrahmanyam,**
S/o Late Vidvan **BULUSU VENKATESWARULU M. A.,**
8-22-14, Gandhinagar, Kakinada - 533 004.

A Bird's eye view of Sri Bulusu Venkateswarulu and his works

Sri Bulusu Venkateswarulu occupies a unique place in the history of Telugu Literature with hundred and odd good works, the majority in poetry, in simple grammatical and idiomatic language of the classical school of old. His verses thousands and thousands in number are fluent, spontaneous, clear, and direct in appeal. An effortless easy flow, a good versatility a docile delicacy of expression, and a blend of spirituality are apparent qualities of his poetry. In quality and quantity, variety and vivacity, brevity and beauty his works are of high order. **Adhyatma Ramayana** and **Valmiki Ramayana**, **Sataka Ramayana** and **Nataka Ramayana**, **Devi Bhagavata** and **Maha Bhagavata**, **Maha Bharata** and **Sri Venkateswara Vijaya** are voluminous works of outstanding merit on a par with the works of the ancient giant poets. **Ashtavakra Charitra**, **Arundhati Vasishta**, and **Ahalya Goutama** are his prabandhas in which the heroes are saints and the heroines their wives a feature nowhere found in any literature of the world. His high regard for the glorious saints of ancient India resulted in his monumental lives of **Ancient Indian Saints** in many volumes, in telugu and english prose which won the acclaim from the Jagadguru to the ordinary layman for the credence and creditable copiousness.

Sri Bulusu Venkateswarulu, the fourth son and the sixth child of his parents was born on 18-10 1917 at 9-30 a. m. in a village on the bank of the Godavari in an orthodox family of Brahmins, famous for their rigid austerities and the ritualistic excellence. The name of the village is Padagatlapalli Ramachandrapuram, Razole Taluk, East Godavary District in Andhra Pradesh. His father was Sri Bulusu Venkata Subbavadhani, an unblemished Vedic scholar. His mother was Srimati Anna Purnamma, daughter of Sri Mokkalapati Sadasiva Sastry, A Scholar in the four

Sastras. With this family background with the influence of the river Godavari, the favourite spiritual mother of the poet, and the orthodox atmosphere all around made the poet a lover and worshipper of the great saints of ancient India. Moreover, his coming into contact with an extraordinary spiritual Guru, an anchorite ascetic and an all-comprehensive saint and intellectual in the early formative period of life, while he was still in his early teens was a turning point in his life. It was Hes. who instigated to write the lives of saints in Telugu and who correctly prophesied that Sri Venkateswarulu would be another Nannaya. Tikkana, Potana, the great galaxy of great poets who wrote the Maha Bharata and Bhagavata.

The telugu verse Bhaskara Ramayana, a great classic was written by six poets as was the case with the Telugu Maha Bhagavata, which was written by four poets, of whom Potana was one. The Telugu verse Maha Bharata was written by Nannaya Tikkana, and Yerrana in a number of decades. They won universal acclaim in the long course of time. Sri Bulusu Venkateswarulu wrote and published with the help of none all the three great works the Ramayana, Maha Bharata and the Maha Bhagavata. single handed within a few years, in the same style; with the same principles and zeal much to the astonishment and happiness of all. Naturally universal acclaim is in store for him whether he likes it or not.

Sri Bulusu Venkateswarulu took two B. A. degrees in Telugu and Economics from P. R. College, Kakinada, the Vidvan title of the Madras University, and three M. A. Degrees in English from the Nagpur University (Literature) the Bihar University (Greek Drama) and the Ranchi University (Novel). He served as Lecturer in English in Govt. P. R. College, Govt. College, Cuddapah, and A. S. Govt. College for Women, Kakinada. He retired after completing 62 years in July 1981.

He compiled the Vavilla Telugu Lexicon and was one of the compilers of the illustrious Suryaraya Telugu Lexicon. He translated the Sanskrit dramas kundamala Venisamhara, Yajñaphala and Abhisheka. The first two were text books, for the B. A. and M. A; degrees for many years in many Universities.

The poet wrote more than 50 satakas which are the pataka^s (Medals or ornaments) to the muse of poetry adored by her affectionate son. The poet no poet living or dead ever wrote so many satakas in praise of so many gods and Goddesses.

The eighteenth of October, 1917, 9-30 a. m. was the day and time of the dawn of the poet-son Bulusu Venkateswarulu on the horizon of Telugu Literature in which he remains the staunch classicist of the century. The place being a petty but pretty village on the beautiful bank of the Vasishtha Godavari in Razole Taluq, East Godavary District noted for its sanctity and serenity. When Mrs. Annapurna was about to deliver this son her husband Venkata Subbayya a Vedic scholar, was on his death-bed. She prayed in sad silence to her house-hold-God Lord Venkateswara for the happy delivery of the boy and for longevity to her husband. The kind and compassionate Lord appeared before her in her trance and said 'Be not afraid. Name your son, now being born after me. Every thing will be all-right. Your husband lives. Like a flash of lightning. He disappeared. The son was born, named after the Lord by the Lord Himself. The father was all right. That was the child that is the present Arshakavisiromani, Vidvan Bulusu Venkateswarulu M. A. (Treble) the staunch classicist of the century, in Telugu Literature having about one hundred and fifty works of monumental importance to his credit. In matter, manner, magnitude, in quality, quantity and quintessence, he stands unique among the present day poets in Telugu Literature.

Finishing his four classes in the elementary school in his native place, he joined in first form in Board High School, Razole

when he was in his third form his Telugu Pandit was Sri Yoganandayya Pantulu, who became a poet by the grace of Hanuman and who wrote many books including the Yogananda Ramayana. He used to shower poetry on the early teen-aged boys in his classes. Due to his influence, the boy wrote a poem and was shy to show it to his erudite teacher. His friends gave it to him. He read it aloud with his mellifluous tone. It was this poem:

“Puttinchina Devude ta
 Pettinchunu bhojanambu prema yadara ta
 Gattinchunu puttambula
 Nettulu Jeevintumanuchu nela vagavagan.”

(The same God who gave birth to you is sure to give you food affectionately and clothing gladly, No body need worry about one's future, Every thing is pre-destined.)

The teacher was all joy, He cajoled the boy and asked ‘Can you write another poem?’ The boy wrote on a slip of paper another poem and gave it to the teacher, The teacher read it aloud It was this poem:

‘Raatilonikappa Nootilo tabelu
 Chettutorraloni cheema kevadu
 Pettu bhojanambu prema meeraga vaade
 Neeku naaku pettu lokamulaku.’

(The same God that gives food to the frog in the stone, to the tortoise in the well, to the ant in the hole of the tree, gives food to you, to me and to all the worlds.)

Chaste poetry, celestial thoughts and sweet words with the highest philosophical content in the boy's first poetry was indicative of his great future. He was just thirteen or fourteen then

In those days the boy used to write stories to the then monthlies. His noted stories of those days were ‘Cyckilu Saradaa (the pleasure of riding a cycle) ‘Mogammayilu’ (Male-girls) ‘Teera

'Feera chuooste Yemee Ledu' (There is nothing after-all) 'Naameede Baaboyi' (On me hurrah). The stories were published with suitable pictures and cartoons. Each story used to get a remuneration also. His poems also were published and remuneration was sent to the boy by M. O. Really he does not know for certain, rules of grammar or prosody. The gift of poetry was neither hereditary nor acquired. It came to him on its own will.

The boy joined in P. R. C School in fifth form and studied there onwards. When he was in B. A. Junior, in P. R. College Kakinada, his poetry till then fragments and small poetical pieces, took the form of a small prabandha of elegance and eternity. It was 'Ashtavakra Charitra' the story of the sage of the name that appeared in the Mahabharata. It was the glory of celibacy, the sanctity of marriage and married life as lived in the hermitages of ancient saints, and the ideal of life as depicted by the ancient Indian tradition. How to get the book printed? The boy had no pie in his hand. He wrote a letter to Messers. Vavilla Ramaswami Sastrulu & Sons of Madras, sending them the manuscript copy 'Sirs, I request you to get my book printed free. In return, I will be contributing articles to your 'Trilinga' free". A reply came asking him to send Rs 40/- the cost of paper for printing 100 copies and they will do the printing and binding free. The boy prayed to Rama, who suggested to him to write to the Maha Rajah of Jeypore. At once he sent a verse-letter to Sri Vikrama Deva Varam, Maha Rajah of Jeypore and Pro-Chancellor of Andhra University to send him Rs. 40/- stating the purpose. He ordered his Dewan to send the amount by M. O. The same was received by the boy who sent it to M/s Vavillas, who printed 100 copies of the book gratis and sent to the poet to his utter happy surprise. He sent a copy each to the

professors of Telugu of the Madras University as well as to that of the Andhra University. Both the professors liked the book and at once prescribed it as Modern Poetry for Madras B. A. and Andhra B. A. Examinations. The poet had the unique distinction of studying his own book, the first book ever written by him, as text book for his B. A. Final Examination.

The Vavillas encouraged the budding genius in many ways. The poet used to write introductions to some and edit some of their own publications. In return they used to print his books free. Thus, 'Ashtavakra Charitra' was printed four times free. The poet's Telugu rendering of Dignaga's 'Kundamala' was printed twice. It was prescribed as Drama for the Vidvan Examination, when, the poet took his Vidvan Title from the Madras University. This is the second time that the poet had his own book as text book for his own Examination. The Vavillas continued their patronage. They printed the first two volumes of his "Maharshula Charitralu" which received great acclaim. They entrusted to him the work of editing the Vavilla Telugu Lexicon in four volumes. The payment was in some cash and a free gift of one copy each of their Sanskrit and Telugu publications, a great treasure indeed. Thus, the poet was in possession of all the classics in Sanskrit and Telugu.

After 'Ashtavakra Charitra' won great admiration from the poets as well as the ordinary reader, the poet wrote and published two more prabandhas on the same lines. They were 'Abalya Gautama' 'Arundhati Vasishtha'. In the three holy poems, the saints were the heroes and their wives the heroines. The ashrama life of hermits, their dedication to the spiritual side of life, their penance and purity, their ideas and ideals quite different from the worldly people and their hoary and holy contributions to Indian Culture were depicted in simple chaste elegant and dignified style.

The next monumental work of Sri Venkateswarulu was "Sri Maharshulu Charitralu" in Telugu prose in eight volumes. Ably collecting the relevant materials from the Sru'is, Smritis, Puranas and the Kavyas, wisely assimilating and arranging them in a set order and presenting them in an interesting inspiring and ennobling manner which resulted in excellent biographies the illustrious sons and Gotrakaras, the founders of the lineage of ancient India, in style simple but grammatical and idiomatic chaste and pure. The author won great appreciation and admiration from the highest Jagadguru to the lowest layman for the monumental work he thus produced.

The poet wrote and published about fifty Satakas. (A Sataka is a garland of 108 verse flowers) in praise of different Gods and Goddesses etc. No poet either living or dead even wrote as many Satakas as this poet wrote. It is said that these Satakas are the Patakas (gold medals or ornaments) to the Muse of poetry, adored by her affectionate son the poet.

Among his minor poetical works, a galaxy of them like Parasara Smriti Sangraha (Parasara smriti abridged) Bhakti Geetalu (Songs of devotion) Vairagya Geetalu (Songs of renunciation) Neeti geetalu (Songs on morals) Stuti Geetalu (Songs of praise) Premageetalu (Songs of love) - here the songs are not songs but simple poems that can be sung-Bharata Savitri and Tiruppavai may be mentioned. His books on Literary Criticism "Bharati Vyasamulu" "Bharati Neerajanamu" and Sri Rama katha samajyam" are a veritable feast to the students of literature as they contain healthy and constructive criticism of great poets and their works, while the last is a bird's eye view of all the important works in Telugu Literature on the Ramayana.

The poet's translation of Dignaga's 'Kundamala' a great drama in Sanskrit into Telugu underwent twelve editions. His

translation of Bhattanarayana's VeniSamhara won him a fortune by being the text book in a number of Universities for a number of examinations, for a number of years. It enabled the poet to perform the marriages of his two daughters and publish his monumental books "Nirvachanadhyatma Ramayana" "Nirvachana Maha Bharata" and "Nirvachana Maha Bhagavatha" and other books without begging, borrowing or stealing. He was the author of some other dramas in Telugu. He was one of the compilers of the famous 'Suryaraya Nighantu' in eight volumes, and the sole Editor of the Vavilla Telugu Lexicon in four volumes. This gave the poet a good mastery over words, their meanings, their forms, their roots and their history as well as their mystery. With this firm background, wide study and great experience, he was able to accomplish the arduous task of writing and publishing the great classics within four years single handed with nobody's help of any kind.

The wonder is, Sri Venkateswarulu was a triple M. A. in English Literature, Drama and Novel from three different Universities. He was an English Lecturer by profession. He was the house-holder with very exacting domestic responsibilities. How could he well accomplish the divine task entrusted to him without His infinite grace? All this was done in the days when the huge majority of people are quite prone to waste their time and life in vain pursuits of ephemeral pleasures. As the saying goes.

"Kavya Sastra vinodena kalo gacchati dheematam
Vysanenacha murkhanam nidraya kalabenava"

While the wise spend their time reading and understanding the great classics and immerse themselves in higher pursuits, fools spend their time in vices, gossip, sleep or quarrels. Sri Bulusu without wasting a single second produced voluminous and monumental works of sincere devotion, true wisdom and

right renunciation. His "Adhyatma Ramayana and Valmiki Ramayana are quite true to the original, verse for verse. His "Maha Bharata" and "Maha Bhagavata" are to some extent abridged in the former part and elaborated in the latter parts of the works. His translation of 'Sri Devi Bhagavata' was also done on the same lines.

He also Published 'Sri Venkateswara Leela' All his grace which is a novel biography of the author himself his works and his interactions with the Divine lord and his sport which essentially became the inspiration for the authors efforts.

At the ripe age of 70 Sri Venkateswarlu Started on his most prestigious and painstaking task not at his free Will but by lord Rama's direct instigation to translate Sri Yoga Vasistha Maha Ramayana' from Sanskrit verse into simultaneously Telugu Verse Telugu prose and English prose. The Original in Sanskrit was also written by sage Valmiki while Valmiki's first Ramayana was called Kathopaya or Karmopaya (pathy of karma) the second One was described as Mokshopaya (pathy of liberation.) It was in 32000 slokas in six Chapters Vairagya. Mumukshu, Vyavahara Utpatti, Sthiti, Upasama Nirvana Prakaranas. Sri Bulusu. Completed and printed 6 Prakaranas and the Purvardha (first half) of Nirvana Prakarana (one volume) In Telugu verse he completed or published 6 prakaranas leaving the last prakarana untouched in verse form only 5 Prakaranas were completed and the first two Published leaving the rest in manuscript. This was the only work remained unfinished before the untimely abrupt and cruel hand of death snatched him away without any notice or hesitation. The task Sri Bulusu chose was endless of course. The Saintly soul's soaring efforts have totally exploited the limited energies of the mundane frame, perhaps to the extent of total exhaustion. But what he already gave to the world is itself

enough for umteen generations to assimilate and experience the invaluable eternal benefits of self enlightenment and God realisation

'Na Nrushihi kuruthe kavyam' He was a living saint walking and talking amidst us till yesterday. He was an immortal soul worthy of entry even into Guinness book of world record for his enparallel literary efforts consisting of nearly 200 works majority of which are all great epic poetical works. It was a challenging venture never taken up by any poet of any age to write and print single handed in ones own life time without begging borrowing or steating. He had a special love for Nirval chana poetry. All his major works were written in exclusive verse from using the greatest variety of meter without even the intermittant use of prose as did even the greatest among the traditional poets. He even made this poetry much simpler than prose so as to enable even the least literates to comprehend the greatness and spiritual essence of Arsha Vagmaya.

May the saintly soul rest in the eternal bliss of communion with the all pervading divine consciousness.....from cradle to the grave Sri Bulusu loved and lived althrough a life totally dedicated to the lord and the divine task entrusted to him to open up vistas of ancient Indian culture and heritage its spiritual Treasures to the groping millions of todays mundane materialistic world the nectar fountains eternal wisdom flooded out from his pen to sanctify and satiate our parching minds. He was a realised and Redeemed soul. He lived for God and died in harness discharging the Divine task thro his literary services.

Sri Bulusu's 'Sri Venkateswara Vijayamu' a great poetic piece in five cantos in five thousand verses, deals with the story of the Lord of the Seven Hills. The materials were culled out from the different Puranas and other sources. Its presentation undoubtedly has no parallel.

It will not be out of place if some of his views are stated here.

"True poetry is nothing but divine grace in abundance. The Sage-poets of olden times used poetry, the best of the fine arts as a good instrument for attaining salvation, the be-all and end all of life not only to themselves but to their readers as well as their bearers

'Poetry is nothing but a spiritual sadhana. Art for art's sake, poetry for poetry's sake is non-sense. Every thing is for God's sake God is the realisation of the self.

Nothing is higher than self-realisation. One who does not realise self is useless here as well as hereafter.

'Every thing passes off. Nothing remains. It is the highest folly of man to run after the mirages of life, falling a prey to the fascinations of the ephemeral pleasures of the flesh.

'One should never be satisfied with nothing short of realisation of the Self. If man dies woefully without realization, to get the birth of man, the crown of God's creation, one has to undergo innumerable heinous births. Unbearable. Now itself realise and die. No more births or deaths.'

Such divine poets as these are very rare indeed. May his great poet live for many years in the hearts of the God minded to inspire, elevate and ennoble the fallen angels by his words, deeds and works.

Satadhika Grandha kartha, Arshakavi Siromani, Andhra vyasa,
Arsha Sarasvatha brahma, Brahmasri vidwan Bulusu Venkateswarlu
His munumentel works at a glance

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- Tenali Ramakrishnudu
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 Sumati Satakamu
 Baddena Niti sastra muktavali
 Besava Satakamu
 Kalapurnodayamu - Salina patra
 Nannaya Draupadi - Tikkana Sairandhri
 Andhra Samvada Kavyamulu
 Rukmavathi Parinayamu
 Amukta malyada
 Vaiyakaranuni Kavya gauravam
 Abhyudaya rachayitalaku Abhyudaya rachayita
 Andhra kathaniika Kavyamulu
 Anantaamatyuni Syli
 Bhojarajeevamu
 Sambopakhyanamu
 Teta Telugu
 Telugu Nighantuvulu
 Veni Samharamu
 Narayana Bhattu - Bhatta Narayanudu
 Yagna Phalamu - Bhasuni Pratibha
 Bhatta narayanudu
 Pracheena sataka vagmayapari seelanamu
 Sri Kalabastiswara Satakamu

ONE ACT PLAYS

Bharata Dharmamu
AshtaVakrudu
Renuka
Kundamala
Vijaya dasami
Matru Pradhanamu
Varnantharams
Nameede Baboi

BIOGRAPHICS

Sister Nivedita
Saradamani Devi
Sudeshna
Karna Janana
Atri Maharshi

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Ajnanamu
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Chaarvu
Anubhavardhamu
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Arya maharshulu
Bharatiya Purnanamulu
Bharatadesa Charitramuna, Mathamunakugala sthanamu
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Soundarya Swarupamu
Jivitha Paramartha Drikpathamu

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 Arhanuswaramulu - Nirtharka prayogamulu
 Vasucharitra Paryalokana pariseelanamu
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 Navayamini
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 Veni Sambaramu

ON ECONOMICS & INDUSTRIALISATION

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4. " " Great Britain
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6. Adhunya Ardhika Jivanamu
7. Industrialisation of India
8. Banking in India

Parameswara

Vairagya Ghosha

Jivita Samasya

Nenu

Durgapuja

Bratuku Baata
 Mrinmaya Patralu
 Swatantra kanksha
 Andhra Veera
 Sarva Dhari
 Varsha Jivam
 Poushya Lakshmi
 Udbodhamu
 Bratuku Baruvu
 Mahishasura Mardani
 Naraka Chaturdasi
 Deepavali
 Ugadi
 Swarajya Siddhi
 Soka Geeti
 Bharati Swatantrya
 Sarat Jyotsna
 Naa Prema
 Virodhi
 Naimisha Pragamsa
 Sarojini
 Swagatamu
 Ganesha Stuti
 Bhaktyanjali
 Subha Sankramanam
 Telugu Mata

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Srimaduttarottara Ramayanamu
Sri Kalahastiswara Satakamu
Bhojarajeeyamu
Vavilla Nighantuvu
Parama Sadhana
Amukta Malyada
Hari Vamsamu



Sree Yōga Vāsishtha

Sree Vāsishtha Maha Rāmāyana

NIRVANA PRAKARANA (Poorvartha)

1. The Happenings of the Day

Vasishtha said that after Upasama Prakarana, the Nirvana Prakarana begins. This Prakarana confers on the hearer, Nirvana, the Final Emancipation. While Vasishtha narrates, Rama hears with rapt attention concentration and perfect silence. Keeping their minds on the exhortations of Vasishtha the whole audience was spell-bound and was like a picture unmoved, pondering over the meaning of the teaching. The saints were counting the points to be noted with their fingers. Even the ladies of the harem with looks wondering, eyes wide open, sat still like the fully blossomed bunches of flowers unmoved by windlessness, the black - bees of their eyes stuck up. Having finished his course, the Sun reached the setting place. Having heard the words of the sage, the Sun having attained a bit of peace and knowledge appeared to be calm and cool. The evening winds were slow having attained steadiness and silence by the great words of the great sage. They moved the flowers above a bit and spread the fragrance of the mandaaras all around. The black-bees falling in rows began to sleep in the various garlands as if they are saints taking rest after knowing the knowable in meditation. The waters in the pleasure-lakes surrounded by pearls appeared silent to attentively hear the great words of the noble sage. The Sun going round the sky for

long enters the centre of the house through the windows to be calm as per the teachings of the sage. He appeared as though by the rays of the dawn, he took fine and effulgent calm form wearing the sacred ashes of the day's pure lustre of the pearls spreading the message of peace on all sides. The playful lotuses in the hands and on the heads of kings, like the minds of the hearers of the calm message of the great sage began to contract themselves. The babies, the fools, the birds in the cages caused pain to their feeders crying for food. The dust of the lilies used to disappear with the blow of the wind of the wings of the black-bees. With the disappearance of rajas (flower dust; the quality erotic) the consequent worry and peacelessness too disappeared; they remained calm. As the audience of the kings was physically unconscious, the waving of the chamara fans ceased with the eye-lids taking rest. Unable to bear the brunt of the light of the Sun all darkness went and hid itself in the caves of mountains. Now as it was dawn, finding the opportunity darkness overcame the twilight and slowly entered the central place of the house. Then there was the sound of the close of the day. At once the great voice of the great sage Vasishtha ceased as the sounds of the trumpets overpowered like the cloud's sound overpowers the sound of the peacock. Like the forests having palmyra trees shaken by sudden earthquake, the birds in the cages became confused all of a sudden. Just as the clouds in the rainy season roaring take refuge in the middle of two mountain-tops, the boys hearing the sound were much afraid and crying hid their heads in between the two breasts of their nursing maids. By the gust of wind, from the shaken lake of lotuses water-drops fall here and there; thus the black bees, sleeping in the flower-ornaments of the kings were suddenly awakened by the terrific sound; they began to roam with pure bodies coloured by the flower-dust. Thus, the assembly hall of Dasaratha echoed and re-echoed reverberating with the sounds of the dawn. Then the sounds of the conches stopped. Noticing

that it is time to finish the discourse for the day, Vasishtha said to Rama stopping his exhortation with a sweet smile thus: 'Rama bind your mind-bird in the nest of spiritual discourse and keep it in the cage of the heart and fully control it, just as the swan leaves aside water and takes in milk only, leave aside the words not useful to you and concentrate on the words use-ful. Take the essence of my many words, Thouroughly examine and carefully follow with rapt attention the path I putforth before you the path of destroying the vasanas, eliminating the mind, controlling the life-breath and practising regularly the knowledge of the Self. If you follow this path, you will not be bound by any thing. Otherwise, the fall is inevitable all of a sudden; the fall is as dangerous as the fall of the wild elephant in the very very deep pit from the great Vindhya Mountain. if you do not carefully examine and follow my word you will fall like the blind or the lampless falling in the deep deep Vindhya pit head downwards. Follow your daily routine with no attachment whatsoever and do things as they fall on you. This is the Sastra-authorized method. Realise it and be broad-minded. Oh the audience, Dasaratha, Rama and Lakshmana, oh kings, It is the end of the day. Do your duties at the end of the day. Go and perform the rites of the dawn. We shall further deal with the subject the next morning''

All stood up with bright faces like fully-blossomed lotuses, praising Dasaratha, Rama and Vasishtha they returned to their houses. Vasishtha saluting the group of gods, along with Viswamitra arrived at his hermitage. Dasaratha and others following the sage for a short while, with words appropriate to the occasion departed. Like blackbees rising out of the lotus, some went on the sky-way ; some on the path of the forests, some to their royal palaces and some entered their sweet homes. Placing a bunch of flowers on the feet of the sage, Dasaratha along with the queens entered the harem. Rama, Lakshmana and Satrugna

followed Vasishtha to his hermitage, worshipped his feet and returned then to their royal palace. All others returned to their homes and performed the daily worship of the gods, the brahmins, the manes and the guests. Then as per their caste, dharma and pleasure all took their meal with the kith and kin. The Sun set along with the end of the duties of the day. The Moon came forward along with the duties of the night. Then from their beds, seats, mats of grass, the kings etc began to ponder over the method of crossing over the ocean of samsara with minds concentrated, as per the exhortation of sage Vasishtha. Then they slept like the lotuses beautiful in the middle of the day. Rama, Lakshmana and Satrugna pondered over the great teacher's teachings almost the whole night but slept just for a while and got refreshed. As Self-knowledge dawned on them their inner minds became immaculate and peaceful. Dispassion and discrimination, equanimity and equality, knowledge and wisdom favoured them with their presence; the night became lucky, with their light of knowledge, the night's fair-faced Moon became clumsy. (1-46)

2: Absolute Restfulness Confirmed

The dawn of discrimination destroys the vasanas; thus, the day-light destroyed the darkness; the face of the Moon as well as darkness becoming pale disappeared. Spreading his rays, the Sun appeared as catching the eastern mountain, looking at the world sans darkness and brightening the setting mountain. The rays of the Sun came and fell on the morning winds; the fine breeze feared even the small wind. The Sun to get rid of the heat was covered with the cool drops of snow. To cure the hunger and thirst, he drank the moonshine-flour-liquid. Rama, Lakshmana, Satrugna and their followers got up from their beds, took their bath, performed their morning duties and went to the hermitage of Vasishtha. He was coming out of the hermitage after finishing his routine. They offered him the arghyapadyas and lay prostrate at his feet. The calm place was filled with many

people following Rama in crowds. The sage followed by Rama and others reached the house of Dasaratha. Dasaratha finishing his duties already, came forward to receive him and worshipped him. They entered the great assembly hall very well decorated, with flowers, diamonds, pearls etc afresh and took their seats. The assembly was full with kings, saints, the sky-roamers and the people of the earth. All entered saluted each other, like unshaking lotuses, took their seats after Dasaratha. The brahmins, the saints and sages sat in their seats arranged as per their fitness. Sounds of mutual welcome and salutations ceased. The praises of the Vandimagadhas also ceased. The rays of the Sun too anxious to hear the words of the sage entered in through the windows. The sounds of ornaments of those who were over-anxious to enter early also ceased. Just as the black bee roaming over the sky, coming and settling down on the fully blossomed lotus, Rama then spread his looks on Vasishtha just as Kumara looks at Siva, Kacha at Brihaspati, Prahlada at Sukra and Garuda at Vishnu. Then Vasishtha taught as before thus to Rama :

“Rama, do you remember yesterday’s words of knowledge ? Now hear the new words of eternal emancipation , attentively. By constant practice of Vairagya, dispassion and listening to the spiritual exhortation of the practical philosophers, it is easy to attain salvation. The correct understanding of reality destroys the innate unknown bits of vasanas and the sorrowless state of emancipation dawns. It is the Brahman that can not be divided by place, time, cause etc that appears as the world, causing the illusion of dualism. Without any residue, the all equal, all-calm Brahman alone prevails. There is nothing else. Realise this, give up egoism completely, and enjoy the happiness of the Brahman, the non-bodily, the only one, peaceful direct and eternal. Really, there is no mind, there is no ignorance, there is no intellect, there is no jiva - all these are the creations

of the Brahman. All riches, all actions, all desires, all are the Brahman, the beginningless and the endless ocean flows with roaring waves. The nether world, the earth, the heaven, all worlds, from the piece of straw to the highest thing, the vastest sky, only the Chidrupa the Brahman is and nothing else is. No likes, no dislikes, no bondage no riches no relatives, no bodies, the Brahman alone is; it flows like the beginningless and endless ocean. As long as there is the idea of ignorance, as long as there is the dualism, as long as there is the belief that the world different from the Brahman exists, the mind serpent works 'havoc. The mind works havoc as long as the body is treated as the Brahman, as long as the drisya is thought to be true, as long as there is abam and mama, 'I' and 'mine' exist. As long as there is no full benefit of the association of the wise and rejection of the company of the wicked, as long as utter and bitter ignorance does not vanish, the mind works havoc. As long as the idea of the world does not vanish, as long as there is no correct knowledge of reality, the mind works havoc. The mind does not stop its working havoc as long as the blindness of ignorance, foolishness and illusion that cause too much of fondness for sense - pleasures, exist. As long as the poisonous sense-pleasure-mongering expands in the forest of the heart, there does not enter the Chakora bird of Self-enquiry. Having no taste for the pleasures of the flesh, keeping the mind cool and calm, and cutting into pieces the ropes of desire, these lead to the destruction of the illusions of the mind. One who can get rid of desires and illusions and one who can keep his mind very cool and balanced under all circumstances can reap the best benefit of spiritual enlightenment. One who sees the objects before as non-existent and his own body as far far away from him is treated as mindless. For one, who realises mentally that he is the all-mind, the only Brahman, inner peace prevails; the illusions of Jiva etc vanish. If the ignorance that verily creates false knowledge is destroyed by the knowledge of the Self, the mind like the

burnt dry-leaf, like the drop of ghee in the fire, will never appear again. To the realised souls, the mind with all sattwa remains; it is just the sign of the flow of water that dried away. The mind of the Jivanmuktas is called not mind but the sattwa. The realised souls are the amanaskas, the non-minded. They play without mind though they have a mind. The Self-controlled, the Peaceful and the very pure great souls, though engage themselves in the affairs of the world are ever the seers of Self - Flame. They can never have the *vasanas* of duality. They always look inside and pour-forth the world-dry-grass in the flaming fire of the Chit. So, their mind-illusions vanish. The mind with discrimination is called Sattwa; in it is born no illusion just as the burnt seed puts forth no sprout. What is called by the word mind gives births and deaths to the ignorant; to the wise, it gives salvation, through knowledge. The mind that is burnt by the fire of knowledge, becomes sattwa and attaining the unattainable will not be born again. The mind with desires, like the non-uprooted green grass sprouts again and again, but the mind burnt with the fire of knowledge and enlightened by the right approach to knowledge will not rise again. The expansion of the *Brahman* is the world; the world of beings is not different from the *Brahman*, both are like the Purified Mind and the *Brahman*; both are one and the same. As the chilliness is in black-pepper spread, the Chit is in the three worlds, which are not different from the Chit; their birth and death are false creations. Sat, asat (is and is not), the words and their meanings, are false. All is Chit; its divisions and differences are only apparent creations of ignorance, you are deluded by thinking that Pure Consciousness is jada, inanimate. Hence you grieve. The world is not true, false ideas in false things are false. Treat all as pure Consciousness and the mind it is. There is no scope for false creations. You are the Chidatman, You have no parts; you have no beginning, no middle and no end; recapitulate your reality; forgetting it, do not be fallen. Remember your form of Fullness. See it all through calmly. Be the Chit; be the

Brahman: You are all pure; all - pervading; you are not the many; you are the Only One; you are, what you are; you are not what you are not. That you are this you are not; Oh Brahman. Salutations. Salutations, salutations. You are devoid of the beginning and the end; the all-great-bodied; the all sky-like pure, having the seed of the world in you; you sit play-fully in all the worlds in every thing. Victory to you. Salutations to you.(1-60)

3. The Brahmaikya, The oneness with the Brahman

In the vast vast ocean of endless water huge waves of infinite number rise and fall. In the same way, from you the endless Chit, innumerable worlds rise and fall. When you kick off the idea of the world and take refuge in the Chit, what happens to the vasanas etc? They perish themselves. When the Jiva and the world are nothing but creations of the mind, are not the rest the same? You are the splendid ocean of Chidatma with innumerable high and deep waves, Rama when waves cease, you will be as calm as the sky. The heat from fire, the fragrance from the lotus, the blackness from the eye-paint, the whiteness from the snow, sweetness from the sugarcandy, and light from lustre, waves from water can not be separated, are not different. Thus, the world is not different from the nature of Chit. Experience is not different from chitta, the mind; it is not different from aham 'I'; the jiva is not different from *math* mine. Mind is not different from jiva; the senses are not different from the mind; the body is not different from the senses; the world is not different from the body; the body is not different from the world. The wheel thus turns round and round from times immemorial. But in reality, in the opinion of the knower of Self, all this is false. The wheel does not turn at all, slow or fast, now or never. To the man of endless realisation, the Brahman like the sky vast appears and nothing else, the small or the big appears. Then the vacuum in the vacuum, the Brahman in the Brahman, Truth in Truth, Ful'ness in the Fullness appear. The knower of self

though engages in actions, as he is of no mind for it, no interest in it, he does not do; he does not enjoy; he is the doer as well as the non-doer. Actions done with interest and attachment are responsible for joys and sorrows. In the absence of interest or attachment, there are no actions, no joys or sorrows, there is no doer-ship. The endless sky is subject to varied words and words-affairs, thus the Brahman or the Atman is called the world. One whose inner mind is as pure as the sky, one who follows the principles of good behaviour and purity inner and outer, one who remains unrelated and unperturbed in joys and woes like the log of wood or the big piece of stone, one who respects even his enemy who comes to kill him with good affection, he alone is fit to see the Self. Just as the flow of the stream uproots the tree on the shore, one who uproots the good nature as well as evil-nature, malice etc, is above the pairs of affection and anger. Those who do not become above attachment and rage by destroying them both, can not be called virtuous though they are virtuous and they should not be served though they are said to be served. One who is devoid of egoism and whose mind is desireless and non attached, though he is the murderer of the world is no murderer at all. Maya or illusion is that which creates stability to the instable, existence that is non-existent and reality which is unreal. This maya or illusion is destroyed by parijnana, the knowledge of reality. It is he who is the knower and whose mind has no vicissitudes, in whose heart the vasanas become extinct and peace prevails like the wick of the lamp devoid of oil, who attains the Atman as easily as the king in the painting conquers the painted army. He to whom all the multitude of the things of the world are things never to be coveted but ever to be shunned, to whom all the stages of life happy and unhappy, joyful and sorrowful and prosperous or otherwise are things to be shunned, is the real Jivanmukta (1-22)

4. Chittabhavaprati-padana, the state of mind of Rama

“ Rama, mind, intellect, ego and the senses can not exist anywhere but in the power of Chidmatra. The Self alone being the all-form appears in these varied forms, just as the eye-disease makes the reflections of the mirror or the Moon appear in ever different ways. With the disappearance of thick darkness, its blinding nature also disappears. In the same-way, with the disappearance of the strong desire for sense - pleasures, as poisonous as any thing, the mind becomes devoid of ignorance and illusion. Just as the snow disappears in the sarat season, with the spell of the spiritual science (adhyatamasastramantra) the dangerous poisonous disease of avarice disappears, with the disappearance of the clouds in the sky, without any obstacles, jadyam, inanimations disappear. Thus, with the destruction of mūrkhya, ignorance, the mind with its kith and kin (vasanas) gets destroyed. If the thread of the garland is cut off, the pearls fall pell-mell; thus, if the mind is destroyed, the vasanas attached to it get destroyed. Without knowing this secret of the sastras, missing the main essence of the sastras behaving otherwise is having the nature of mean creatures and worms. Just as the waters of the lake become calm with the cessation of the wind with the cessation of ignorance, the mind becomes calm shunning even the fair-faced young ladies with lotus-petallike eyes, without any vasillation or fascination. The wind becomes stable in the very wide sky. Thus, you are steady and stable hearing my words of wisdom, leaving aside likes and dislikes. Just as the prince sleeping in the harem happy wakes up with the blowing of trumpets, you woke up from your slumber of ignorance hearing my thundering words of wisdom. Even ordinary people become enlightened by the words of the family-teacher; what wonder is there that you are enlightened by my words? The very dry land can take in much water; thus by dispassion you have great longing for my words; so, you are very well able to imbibe the spirit of my teaching. We are the great family-priests of the Ikshwakus; as such my words

auspicious are worthy of emulation by you. Like a garland of precious gems, wear the garland of the words of enlightenment. (1-13)

5. Raghavavisranti varnana, Rama's State of Peace

Sri Rama:- "Revered Sir, by pondering over your great words of unqualified infinite wisdom, I attained the real state of the Chit, Chitta; the series of worlds, though before my very forefront receded into the background and got annihilated. Just as the land becomes dead - dry by the absence of rainfall, but becomes invigorated by the fall of heavy rains, my mind drenched by the nectar of your glorious words enjoys infinite bliss absolute. Just as the lake appears very peaceful with the exit of the wild elephant from it, I now enjoy eternal bliss absolute, with all tranquillity tremendous. With the disappearance of the fog or mist every thing appears very clear, I see the Brahman as all in all every thing is calm: the quarters are serene. All doubts are cleared off: all the mirages of desires disappeared: the snow of attachment melted away; I am content with the forest of the Sarat. Even the contentment got by drinking the nectar is quite inferior to the unlimited joy I now enjoy. I am now in Prakrit my true nature. I am still; I am happy ; I am lokarama; I am rama (the enjoyer, enjoyment, enjoying world) enjoyer of the Self. I salute myself; I salute you, myself. Just as with the rise of the Sun: the ghosts disappear, all my doubts and fears vanished by the knowledge of the Self. Like the lake in the sarat, my heart became pure, peaceful, cool and calm. The mind attained its nirvriti, emancipation. As the darknesses disappear with the rise of the Moon, my doubts as to how the Atman became impure and wherefrom the impurity came etc disappeared. All, always, by all means are the Atman; then where is the scope for false creations like this is different from that? I now with mind-lotus fully blossomed smile at my previous state, crushed by the avarice-machine. I had a happy bath

in the river of the nectar of your sweet words and realised the idea that I am all in full. I ascended to the land of the Brahman, where there is no place for the light of the Sun who is far far away from as the nether world. I got rid of the vast ocean of bhavabhavabhava, the world of likes and dislikes and established myself in the Supreme Spirit; I deserve the salutations of all; I Salute my Self. Oh Lord, your potent words entered the interior of my mind-lotus and gave me the glory of experience. By it, I became sorrowless and attained the state of everblessedness and everjoyfulness. (1-16)

6. Mohamaahatmya, Strong passion's unruly might

Sri Vasishtha : - "Rama, hear me further for your benefit, satisfaction and glory. Though difference you are devoid of, these my words will enhance your understanding and even the dull will be benefited. The senses of the ignorant who thinks the body as the soul are angry upon him and they insult him, irritated. The senses will not only not trouble the realised soul but will be friendly with him and treat him with due respect. One who has no likes or dislikes has no scope to be born again with the body. The Atman and the body are quite unrelated; the body and the Atman are thus unrelated. Like darkness and light both are quite opposite to each other. The Atman is ever rid of all the vikaras, vicissitudes; it is never connected with any thing; it has no rise or set; it is ever effulgent. Let the body stone, inanimate, ignorant, mean, destructible and ungrateful receive the treatment it deserves. How can this inanimate body acquire the ever pure Consciousness? With the pondering over of the Chit, the inanimation runs away. Though the day-to-day affairs are being run by both, in reality both are of different qualities; both are quite opposite things. The too subtle Atman and the too stout body can never merge with each other; how can they become one? Day and night, knowledge and ignorance and the shadow and sunshine can not exist together; if one is

present the other can not be. The Brahman, the absolute Reality can never be the inanimate body; the all-spreading Atman has nothing to do with the body; though to the ignorant this is absurd. Just as the lotus has nothing to do with the water, the Atman has nothing to do with the body. By being in the body, the Atman is unaffected. The blow of the wind and its results have no affect on the sky, the qualities of the body births and deaths, likes and dislikes, joys and sorrows can not effect the Atman. Having the body, thinking that the births etc are the waves in the ocean of the Brahman, be happy and joyous. They are created in the Atman itself. Even if the body is tortured, the Atman will have no effect by it; if the waters of the lake are much confused, the water-reflected Sun or the Moon is never confused. The real knower of the Self knows the truth of all things. By the clear analysis and understanding of the body and the soul, the illusion of ignorance pertaining to the body Vanishes. Absence of power is powerlessness; absence of light is darkness; lack of knowledge of the body is the cause for its woes and worries. Those who are devoid of true knowledge will face the dangers of illusion and attachment. They roam here and there aimlessly like brutes while their senses automatically act due to their inherent power, as the bamboos in the forest while the wind blows into them make sounds, by the power of their life-breath. Their power of their limbs struck by the waves of s bda, sparsa, roopa etc, disappeared while they were immersed in it. It is due to their ignorance that they drown themselves in the flow of the sea of the future dangers; they cross it over by the Chit. Not doing it, they become too mean; they are the living dead. Their movements are good for nothing; their roarings are the same as the sound of the cruel, foolish bow-strings: Life is the knowledge of the Self: Death is its giving it up. Just as the vicious forest-fruits cause death, the enjoyment of the fruit without Self-knowledge is hell.

To take rest in ignorance is to sit on the greatly heated stone; the association of the ignorant is to sit on the dried up tree in the forest. To help the ignorant is to strike the sky with pads; to give any thing to him is to throw it in the mud. To talk to him is to bark with the dog. Ignorance is the source of all dangers; there is no danger that is not caused by it. The arrogance of the ignorant is the cause of the birth of the samsara tree with many branches. The chains of joys and sorrows bind him tight with all cruelty and drench him in the strong belief of the great protection of his body, riches, monies etc. One who treats the body, the non-self as the Self is the worst fool; there will be no end of sorrow to such a fool. Leaving the Self, relying on the non-self, the fool becomes blind. Who can make him get easily rid of illusion and ignorance? The blind always remain falling and falling due to the non-seeing of the Atman and seeing the Anatman, the fool gets poison from the Moon instead of nectar and fowl smell from the flower instead of fine fragrance. He gets the thorns of sorrows instead of green grass on the pasture. From the body-tree, the visana serpents rise and bind his mind-elephant. While fine variety of paddy grows in the well-tilled land, desires grow up as weeds in the untilled heart - land of the ignorant man. The hell which is protected by the snakes of sins awaits him just as the peacocks await the clouds. It is only for the fool that the poisonous lady - creeper with the black-bees of waving eyes and the lip-sprout grows and spreads. In the heart of the ignorant fellow there is a bad tree called attachment with pale leaves cool shadows, with smoke of exhaling breaths the teeth-weapons cutting into pieces, the wildfire of enmity, In the malice-full mind of the fool there is a mean lotus called blaming others, in it the black-bee, worry and woe lives; with flames of sin got in every previous birth the wildfire of death burns the body and gives birth again and again. The ignorant fool catching the ropes of samsara goes up and down; is born again and again attaining

boyhood, youth, old age etc; he drowns himself comes up, goes down like a tumbler in water. The wretched world to the wise knower is like the foot of the cow too easy to cross over. To the unwise and the ignorant who are interested only in filling up the belly, the world is endless. Like the birds in the cage, the ignorant are unable to move with their minds attached to the external things crushed with the weight of vasanas and unable to escape from the birth and death machine. Just as the huntsman keeps meat etc to attract birds and beasts, which they easily fall in them the sense-pleasures are there to attract the ignorant. They immerse themselves in them. Like the kalpavriksha the wretched world shows innumerable things of false enjoyment; from this the world sprouts come, grow and perish. In this wonderful creation of the world-forest there are varied desires of varied bird-pleasures of the flesh. Births are leaves; innumerable actions (karmas) are their buds; good and bad are the fruits; pleasures are their bunches of flowers drawing their sustenance from the moon of ignorance, the women-creepers shine. To the moon of ignorance, the women creepers shine. To the Moon of ignorance, birth and growth of lady - medicinal plants are the strength. Thus, the forest of samsara attains glory; the darkness of ignorance shines with the arts of innumerable births. Just as the Sun sets, darkness prevails and the moon appears, in the absence of knowledge' in the presence of indiscretion, ignorance dominates like the moon in the vacuum. Just as the moon is the lord of the night, ignorance is of defects., ignorance is the cause of, the defects. The ignorance-Moon's Vasana-nectar, is drunk by the desires-chakora birds awfully. Like the Moonstone, the mind of the idiot is melted completely. The damsels with their swan-like walks appear to the fools as fine swans, making one to believe that all the quarters are full with lilies and their eyes the fickle black-bees. Their very touch appears to be very happy forever; their headhair distributes darkness all along; their white lips move; they march like white clouds. All

this is the play of the darkness of ignorance. Appearing as sweet in the beginning but dangerous at the end, full of defects, having the beginning and the end, destruction etc are the branches of the tree of ignorance; they bear the fruits of the different worlds. So, cut to to the root this tree of ignorance, (1-61)

7. The Greatness of ignorance

Wearing the necklaces of pearls and ornaments of gems and shining with beauty, the young ladies are the waves of the milky ocean of love and lust in the moonshine of pride. Their looks drifting from their beautiful cheeks appear like the fickle black-bees roaming in the golden lotus-petals. The lovely ladies in parks and pleasure-gardens make men mad and appear as the confidential servant-maids carrying the orders of Cupid. Their bodies now compared to the moon, sandals and lotuses will be food for dogs and falcons after their death. The smell of their bulky breasts, now compared to the golden jars, buds of blooming lotuses and the matulunga fruits, is the smell of putrified blood. The lips the meat-bloody pieces and the dirty water that flows out of it are compared to ambrosia, grand beer, the cool nectar emanating from the disc of the full moon. The hands and shoulders of ladies are made up of strong and sturdy bones with joints but the poets describe them as beautiful creepers etc. Their thighs, compared to the trunks of plantain-trees are the pillars of the house of Cupid, which is decorated in front with the auspicious breasts-adoration. A bit sweet in the beginning, in the middle the giver of pairs of opposites and vanishes in the end, even that fickle Lakshmi is desired. The mind is sorrow-stricken; happiness with hundred branches and sorrows with as many branches if not more with the consequent fruits appear. The actions with desires are ready to bind with the ropes of creepers in the form of benefits and throw in the forest of illusion. The mist of illusion, dark as night like the river Yamuna in the rainy season always throws one

into action; good and bad; Yama, the conferrer of joys and sorrows and the expert in doing so makes the sweet things sour. He increases in every birth attachment, which like poison works havoc. The winds of actions, that throw down the dried up leaves of age old men, blow up the dust of sins that blind the eyes of discrimination. The Time-God becoming thick-skinned by wicked deeds eating belly-full the ripe fruits of the world is not satisfied even after long periods of time(Kalpas). The ignorant serpents breathing in, the wind of moha, giving a bit of coolness of the Brahman, devoid of the three kinds of heat (taapa) leaving the body-skin go in crooked ways (innumerable births). The youth-night, without the moonshine of discrimination and dispassion, troubled by the blows of the devil, cares and anxieties, like the dark night passes on vainly. Just as the lotus-thread is destroyed by the fog, the tongue is destroyed by the fever of consoling the ignorant and idiotic men. The salmali tree of poverty with the joints of sorrows and worries and the thorns of troubles is growing and spreading by leaps and bounds. Empty inside, height destroyed, the mind-house has in the thickest night the owl of avarice roaming ever. The old old age - cat catching hold of the youth-rat by its ears cuts into pieces and eats. Like the foam in water, having no essence inside, the creation is growing enormously like high mountains. White as the flower of aabhaasa, the giver of the sprouts of the worlds and the just and unjust fruit-yielding the creeper of satta has blossomed. The three world-house is touching the sky and covering it, the mountain of the Gods, the Meru protects it as a pillar; it has two windows shedding light, the Sun and the Moon. In the wide wide lake of samsara the life-wind-black-bees, the ehit-nectar of the fully blossomed body-lotuses is being drunk. In the black sky, resembling artificial earth, there is the Sun-lamp illuminating the entire earth. The dilapidated world-bird, bound strongly by the threads

of desires is in the sense-cage made up of the vasana-metal. The ever-falling jivas in the samsara move about by the life-wind. For a few days over-proud of their greatness, forgetting the real form of the Atman, men and women fall down to the depths of samsara full of body-mud, bad blood, foul meat and weak bones. In the lake of the path to heaven, in the filth of the blackness of the sky, there live the sarasa-bird - gods tasting a bit of the nectar flowing out from the Moon. The lotus of worldliness (pravritti) dirty with the black-bees of the fruits of desires, with the sprouts of vasanas, emitting the smell of going to and returning from the other worlds fully blossoms. Living in the pond-waters of samsara, the mean fish called creation is taken away unawares by the old falcon called kritanta, the destroyer. Like the garland of foam from the waves, the peculiar creation is very short-lived; peculiarly it is growing day by day like the Moon in the first half of the month. The time-potter preparing the pots of the jivas of very short longevity is turning the wheel of creation. The innumerable-world forests born ever since the kalpa - creation in the immovable firm place have become food for the fire of the yugas. The state of this world, will be changing and changing with likes and dislikes and heaps of joys and sorrows without break. The Yugas becoming ever perplexed, creating the pits of different vasanas are turning round and round, passing on and on but the minds of the fools will not change, even at the fall of thunders. Even the body of Indra, who tears to pieces his enemies in many ways and who is praised by the great is full of vasanas. Raising always the dust of creation, the wind of Niyati, the divine ordination enters the mouth of the Time-serpent. All things appear as the foam of the ocean of things and fall in the ocean fire badaba of abhava, nothingness, or destruction. The peculiar powers of things, sudden, strange, only natural appear as the waves of the ocean. Kritanta, the destroyer, like a furious lion tears to pieces the heads of worlds- elephants full with the pearls

of living-beings, The world-birds with the cloud-wings eating the fruits of the seven mountains and searching for the fruits of vasanas, are born, live for a while and then are dead and gone. The creator-painter in the painting of the minds of jivas with the five colours of five senses is creating the pictures of samsara. Always speedy, causing innumerable changes, having many limbs like the second, minute etc, having many sprouts somehow got from asat, subtle and the cause for its big form, searching for the method in time, the immovables live. The movables are destroyed by the pairs of opposites and the cycle of births and deaths. Even the worms and insects undergo great agony by thinking of their past sins and good deeds' The all-devouring Time-God living in an unseen hole, is happily devouring the movable as well as the immovable creatures, in a moment. Unseen by time for a while, hiding its body in the earth, bearing chillness and heat, the immovables give good fruits. The jiva-black-bees resting in the three-world lotuses make ghum ghum sounds. Kaali, the gooddess, the consort of Kaala, catching the beggar's bowl in her hand, of the universe wants again and again alms, in spite of giving sumptuously already. She remains in the three worlds with the hair-tie of darkness, the fickle eyes of the Sun and the Moon the pure Consciousness of the Trinity of God, the chariot of Earth and Mountain, the waist-ornament of Reality, the cloud-breasts, the power of Chit, the small and the big, the teeth of the stars, the lip of the evening red-dawn, the lotus-hands, the crest jewel Vaijayanta face, the pearl-necklaces of the seven seas and the hair of forests. She comes and goes. She is coming out of the great ocean of time again and again. In the great unfathomable depths of the ocean of time, the great bubble the Brahmanda goes up in a kalpa-minute. The creators of the universes rise up in a moment and disappear like the saarasa birds. In the clouds of time the lightnings of creations appear and disappear. In the clouds of Time, the forests of the light of Chit rise up. The

disillusioned birds the beings falling, on the palmyra trees-the fruits the Brahmanda creations, fall down. The many creations of gods, leaders of gods etc fall down in a moment. Innumerable kalpas, innumerable divinities appear and disappear in a moment. The great trio, Brahma, Vishnu and Maheswara also vanish in no time. In the vacuum Brahmapada, nothing is impossible. All these creations pertaining to the world are the results of ignorance. The riches, the troubles, woes and worries, boyhood, youth, old age, death the tapatrayas, the upatapaas, immersion in sorrows are all due to utter odd ignorance only'(1-67)

8. The glory of the creeper of ignorance

I will now describe how the creeper of avidya appeared, spread and blossomed by the side of the mountain of Chit. With the physical body of the three worlds, with the great joints of mountains, with the skin or bark of the Brahmanda and the leaves of the jivas of the three worlds, it blossomed. The fruits and roots of this creeper growing day by day are joys and sorrows, births and deaths and ignorance and knowledge. Even in joys and happiness, there arises avidya, which causes desires for more and more of them. In sorrows, it goads one to perform unjust acts and reap sorrow after sorrow. The moment one thinks that 'there is', it is born and it gives solid fruits. By the idea that 'there is', it becomes strong and yields the fruits of things quickly. The creeper of ignorance is born of ignorance and gives more and more of ignorance, But by knowledge it is destroyed. It grows with different false creations, the smell of vasanas and thick leaves of attachment and bodily affection. It shines with the flowers of days, the black-bees of nights and the ever falling leaves of jivas, turning non-stop with vasanas. A leaf turning round and round may fall before the elephant of discrimination which though raises it from the tree of sense - pleasures, it falls again and reaches the tree of senses. The creeper of ignorance has innumerable

browsing sprouts like friends etc smiling leaves like children etc glossoming flowers like seasons iaccreasing juices like-sentiments twi-sung serpents like sorrows and diseases, full with joints of births and deaths that cut into pieces by force and full with the juice of enjoyments and sufferings. It is destroyed only by vichara, self-enquiry. In this creeper of ignorance, every day, the Sun and the Moon at the place called the sky, the planets like flowers, move about as if driven by wind. The stars filling the sky are apparently the buds of flowers in groups. The bright shining of the Sun and the Moon is the flower-dust. The creeper with all these looks like a beautiful lady attracts the attention of people and makes them love-lorn. At the top of this creeper shaken by the mad elephant-like mind, the koel of samkalpa makes sweet sounds that pervade and convert the mind love - intoxicated. The four sides of it, the sense-serpents occupy. The bark or skin of avarice is seen quite visibly. The creeper grows up having as its prop the blue sky. It stands on the pillars of the ether and the earth. Thus, this is the ornament adorning the garden of the world. The depths of the Seven oceans are its water-furrows. Made wet by the waters of the milky oceans its downward branches even go to the nether world. Those who perform actions to get their desires fulfilled are the black-bees, turning round and round the fair female-flowers as it is the prop for them. Moving with the vascillating minds of the love-lorn, this is attacked by men, immersed in the worldly pleasures. Though this is full with evil actions resembling serpents, this is fascinating with the flowers of heavenly pleasures. Though this is full with the holes of evil designs of the living jivas, it gives to fools the intoxication of joy. But in the view of men of discrimination, this very creeper of ignorance is full with flowers varied, called the beauties of tranquillity that lead to salvation. It gives the fruits of salvation with the rain of the joy of the realisation of the Atman. Around this, there are seen various kinds of sou-

rees, birds, flower-dust and the fencing of mountains. This is carved in the pages of varied arts; this is covered by the forests of varied angles of vision, darsanas; this is on the ascendancy of mountain top of the many leaving the leaves of difference. Being born, appearing as being born, it dies; it appears to die, it is half-torn as well as untorn; it is never torn. It disappears some times and appears again at once it pretends disappearance though appearing it always sprouts and always withers. If it is touched unaware^s it makes one fall down unconscious in samsara; if it is touched with discrimination, it gets itself destroyed. If it is touched with a pure heart, it becomes one with it. But it creates differences being in the minds of the ignorant like 'this is water, here are mountains, serpents, gods; this is the moon with the stars; this is the Sun getting up; this is darkness; that is light; this is the sky; this is the earth; this is the sastra; this is the Veda; this is devoid of both; this is the flying bird; this is the log of wood; that is the air, this is hell; that is heaven; this is god; this is the fly, this is the Trinity of God; this is the Sun; these are Fire and Wind-Gods; this is the Moon; this is Yama etc' From the lowest dry-grass-piece to the highest power, the seen world including Hara is nothing but ignorance, which must be destroyed mentally; then only one attains salvation, the Gain of Self"(1-32)

9. The Rejections of Avidya, ignorance.

Sri Rama :- "Revered Sir, I am extremely puzzled and wonder-struck to hear from you that even the sattwik forms of Hari and Hara also are of avidya, ignorance. Kindly elucidate.

Sri Vasishtha :- "Rama, before the creation of the worlds, there was the only Sat, Chit and Ananda untouched by anything but all calm, being in all beings. But at the time just as the waves rise out of the ocean, the great expanse of water, from this rise the rays, a bit different from each other capable of creating the world. The rays are thought of as the subtle, the sturd-

and the mid-way just as the Sunshine is thought of as cool sun shine, hot sunshine and shadow. The mind is the first state the second is the Hiranyagarbha state and the third is the Virat state. Thus Prakrit is apparent in three ways, the sattwa, rajas and tamas. Understand that avidya is Prakriti with the qualities of the three gunas. This is the world of the jivas; towards its end is the highest state of the Self. The three gunas are again subdivided into three each. Thus avidya, ignorance is of nine kinds; it is the prop of the drisyaprapancha, the world that is visible to the naked eye. The Rishis, the Munis, the Siddhas, the Nagas, the Vidyadharas, the Suras--these are the Sattwik part of avidya, ignorance. Of them, the Vidyadharas belong to tamas, the Munis and Siddhas to rajas and the gods like Hara etc to sattwa. The ignorance of the gods is devoid of the qualities of Prakriti; hence they shine resplendent in pure sattwapada. Those who worship the Trinity of God will conquer birth and death and hence they are called men of salvation. Rudra and others are ever liberated; they last as long as the world lasts. With bodies, they are jivanmuktas, without bodies they are videhamuktas and of the nature of the Pure Consciousness. Though this part is of avidya, it leads to vidya just as the seed becomes the fruit and the fruit again the seed, Avidya is born of vidya just as bubbles are born of water. Just as the bubbles liquidate in water, avidya liquidates in vidya. The difference between vidya and avidya is created as the bubbles from water. Just as there is no difference at all between water and bubbles, there is no difference between vidya and avidya in the highest view. What remains above both vidya and avidya is the real residue; it is beyond knowledge and ignorance. It is beyond expression in words. There is no word synonym to it, sign or abbreviation to it. There is neither Jnana and ajnana, vidya or avidya. Be established yourself in that which is beyond creation or imagination. In reality there is nothing; that which is has its prop in the Chit. It is full of upadhi; it is not evident as

ordinary things; but by its falseness, all things are known, Hence avidya is called sat sometimes, The sat-called avidya is destroyed by vidya; hence it is false. In reality, as shadow and sunshine, if the creation of avidya disappears, dualism also disappears. With the disappearance of avidya vidya also disappears; then remains the unattainable, devoid of upadhi, and the form of all Bliss. That is the real form of Paramartha; to see it is to see every thing; nothing else remains. Just as in the seed, the power of sprouting, flowering and fruiting lies dormant, in avidya lie dormant innumerable powers; it is the box of all powers; if vidya is realised this also disappears. This is by far a greater vacuum than the sky; but this is not an all-vacuum; it is full of Chit; it does not mean that it is with upadhi. Just as from the sunshine-gem there is fire and ghee in milk, from it emerge time, place and reason, like sparks from fire and light from the Sun emerge. Just as waves rise from the ocean, bright light from the gem comes out the rays of knowledge rise from it and spread to all quarters. Just as the store-house is the place of all things, this is the cause for all sorts of illusions and delusions. But the world is not different from the Brahman. In the interior and the exterior, on all sides there is the Brahman; nothing else is. The indestructible Brahman is devoid of the three kinds of division. If the sky in the pot moves, the sky is supposed to move. If the gem moves, the magnet is supposed to be the subject or the cause; subjectivity is attributed to objective Brahman. Just as all the iron articles move with the proximity of the magnet, all the bodies though inanimate move with the proximity of the Brahman. The world that is created by samvit is in the only seed, the Chit, the innumerable moving waves are not different from water, the peculiar forms of water. Really, the Brahman is more formless than the sky; there is nothing else in that vacuum of forms and formlessness than the Brahman itself. (1-33)

10. The Cure for the Disease Avidya

Therefore, Rama, the animate and inanimate world, the world

world wearing the form of all beings is-non-existent. There is no creation of births and deaths at all. There is then no idea of Jiva etc. It is all false. What is it that you want? The subject of the external enjoyments, appearing as aham of the body, is like the serpent in the rope, not real. If the Atman is not realised, all is illusion, if there is realisation, every thing is the Atman. This is the end and aim of all kinds of knowledge. The Pure consciousness, influenced by its own power, contaminated by the seed of impurity is called avidya, ignorance. If this is got over, what remains is the real Atman, devoid of all forms. All illusion or delusion is due to the mind, if this is destroyed, the illusion also is destroyed. If there is the pot, the pot-sky is inevitable. Just as the child thinks that it goes when carried by someone and sits when it is made to sit, the deluded mind creates the false things in the Atman and disturbs it. The spider binding itself by means of its web around itself does not know that it is bound by its own action; so also, the deluded mind does not know that it is bound by itself.

Sri Rama : - Revered Sir, reaching the apex of foolishness the inanimate objects live as if they are the personification of a solid ignorance. What do you say about them?

Sri Vasishta : - " Rama, unable to attain non-mindedness having fallen from the position of the mind, standing as neutral, the inanimate Consciousness lives mute and ignorant. They the inanimate beings are far far away from salvation; all the senses here are asleep; this is the worst state of ignorance as it has no power to undo the woes. As the 'puryashtaka' is absent, these inanimate beings are mute, blind and deaf apparently.

Sri Rama : - Sir if the objects are devoid of puryashtaka, it is the state of a Yogi, who surely attains salvation. You say that they are far far away from salvation. How?

Sri Vasishtha :- “ Rama, that state is the state of salvation in which the mind by discrimination, self-effort and self-enquiry, destroys itself in the fire of knowledge and attain salvation. But the inanimate beings having no discrimination, realisation due to their past great sins, can not at all attain salvation. The best state is the state of the highest realisation of the greatest Self by giving up all vasanas. Approaching the realised souls, discussing with them and with the co-students of Philosophy, understanding the sastras with the bent of mind of spirituality, one attains the highest salvation. As the plant is in the seed, the vasanas are dormant in the mind; that state is the deep sleep state, which gives birth again. Thus even the inanimate objects have re-births. With the sleeping vasanas, without the qualities of the mind and with the qualities of inanimation, these beings cause innumerable birth-pangs. They all again get the qualities of sound sleep state and though they are liable for salvation they are to be born again. As flowers etc from the seed, pot from the earth are dormant in them they possess vasanas in them. If the seeds of vasanas are asleep, they are not conducive to salvation if the vasanas are not seeds, if they are fully destroyed, that state is Tureeya, leading to salvation. Vasana, fire, debt, disease, enemy, attachment, poison, and enmity-even a very small residue of them will cause immense harm. One, who completely destroys the seeds of vasanas and who attains the state of pure Consciousness will never experience sorrows dead or alive. The power of Chit, with the juice of re-birth, with the seeds of vasanas undestroyed sleeps in the inanimate objects. The vasana-seed power covered with the form of Chit remains with the seed to sprout when earth and water are available. The power of Chit remains in the inanimate things as inanimate, creating the idea of money, gem etc in the substances, liable to touch, as hardness in others, in the ashes and particles of dust as wood, clot of earth in the form of destruction in their previous shapes, in the black things like the sword etc as the shining sharpened edges and in pot and

cloth as the capacity to bring water and to prevent cold etc respectively. The formless Rainy Season appears in the form of clouds thick and full with water; thus the power of Chit, Pure Consciousness appears as pot and cloth i. e. as drisya, the world. The nature of the power of Chit, covered with the avidya, ignorance is thus rightly analysed and appears stated, See how this false thing spread everywhere and appears as real to the deluded mind. If one does not look at it as Self, it causes the illusion of the samsara; if it is seen with the view of Self, all sorrows vanish. It is called avidya, ignorance as it creates the false cover to the real Self. Avidya is the real cause of the world the drisya; from it all other things come into existence. The formless avidya vanishes when it is viewed with knowledge just as the snow-particles vanish with the sunshine. Just as sleep will vanish with redoubled activities, avidya vanishes with discrimination and definite conclusion that it is false. Just as darkness vanishes with light with a bright lantern in hand when one goes in search of darkness it all vanishes, Just as ghee vanishes when fire comes near it. It is impossible to find out the form of darkness with the help of the light in hand, the light is called the destroyer of darkness. Avidya runs away the moment one begins to enquire about it with vidya. If it is a bit enquired into, a bit of avidya goes if it is fully enquired into it disappears in toto. It appears only when it is not enquired into. With the help of bright light, darkness will be known as false; with the help of great knowledge avidya is known as false. In the absence of enquiry and knowledge, it appears as before; by enquiry and knowledge make it non-existent, The body is the machine of blood, meat and bones, In it who am I? This enquiry leads to the destruction of all avidya- The destruction of avidya is the state of destroying the beginning and the end; Chidatma alone remains. This is destroying avidya. After it,

what remains is the eternal, the absolutely real Brahman, which is sought after by the wise and which alone destroys avidya in toto. As it has no form or shape, it is only known by itself, not expressed. The taste of the sweet is to be experienced only by the tongue but can not be expressed in words. Really, avidya is non-existent; all that is existent is the indivisible Brahman. From it alone emerge the ideas of sat or asat. 'All this is not the Brahman'- this is avidya. 'All this is the Brahman' This is vidya- To think of ghata, pata, sakata etc as not the Brahman is avidya, to think of ghata, pata, sakata etc as the Brahman is Vidya. (1-45)

11. How to determine a Jivanmukta ?

Rama, to enable you to understand aright I say the same thing again and again. Without constant practice, the Atman can not be realised, because the avidya, utter ignorance has been there of innumerable births like a solid rock growing stronger and stronger. It consolidated itself with the experience of the outer as well as the inner senses in all states and became very influential. But Vidya, the knowledge of the Self shines resplendent unseen by the senses, extinguishing the mind and remaining as the original true form of pure Consciousness. Being beyond the senses and the perceptions of the activities of them, it can not be seen by the human beings. Cut into pieces with the practice of knowledge as the sword the creeper of ignorance that strongly intertwined itself with the heart-tree. Take as model the path tread by Janaka, the king of Mithila. Though the doer of actions, becoming the non-doer in mind, though he was in the waking state he got this knowledge by his constant practice of Self-knowledge. With this firm knowledge of the Self, Hari undergoing innumerable birth-pangs, performing infinite deeds remained free from attachment. Let this firm knowledge of the Self of Siva with Parvati. Brahma with Saraswati quite non-attached be yours by practice. The definite and determined knowledge of the Self attained by Brihaspati, the teacher of gods, Sukra, the teacher of the demons

the Sun, the Moon, the Fire, the Wind, Narada, Pulastya, Angiras. Prachetasa. Bhrigu, Kratu, Atri, Suka etc, myself and the other Jivanmuktas among the Brahmins and the Kshatrias must be yours by practice.

Rama :- "Revered Sir, kindly tell me with what, definite and determined knowledge of the Self, the above great men, you now quoted, attained the highest state of Bliss.

Vasishta :- Rama, hear attentively. All the worlds seen by the naked eye, the drisyaprapanchas are nothing but utter illusion; if you overcome it, you will find every thing as the form of the holy Brahman, the only real and the endless. The Chit, pure consciousness, is the Brahman; the world is the Brahman; the beings in the worlds are the Brahman; I am the Brahman; my enemy too is the Brahman; so are my friends and relatives; the past, the present, the future are the Brahman; they are in the Brahman; just as waves in the ocean rise and spread, they arise in the Brahman and spread in it, The Brahman shines resplendent creating infinite objects; the Brahman is realised by the Brahman; the Brahman is being enjoyed by the Brahman. The Brahman in itself by its own power of illusion creates waves of changes; even my deadliest enemies also are the Brahman. May I not do injustice or cause offence to the Brahman. None can harm one who is immersed in the Brahman, So, there is no place at all for the states created, like the tree created in the sky. To those whose samkalpas are destroyed in toto, there is no question of their arising again, The movements of limbs, the causes for coming and going are in the Brahman itself full everywhere ever and anon, Then, where, with whom are the attachments etc? Everywhere the Brahman reigns supreme, where are joys and sorrows? The Brahman is pleased with the Brahman and remains itself in the Brahman. The Brahman shines in the Brahman; I am not different. from the Brahman; I, all this and every thing are the

Brahman The very creation of attachment and detachment are wrong. The death-Brahman is entering the body-Brahman at its own free will. What is there to feel sorry for? or dread for? The idea of sorrow is as good as the idea of serpent in the rope, an illusion. The joy of coation is derived from the body Brahman in the Brahman. So, 'I did it' 'I enjoyed the coation' this kind of thinking is false and useless. The movement of the waves is the movement of the water; if the waters do not move, there are no waves; if the Brahman in the form of the movement is non-existent, the joys and sorrows would have been non-existent; it is the wave that liquidates in the water and nothing else. If the death-Brahman enters the body-Brahman nothing is dead or lost. The moving waters, giving up their moving nature remain still; so leaving aside the static nature, to live in the true original form of the Self is happening just as the ornament becoming gold and the wave becoming water. The idea opposite to this is maya, illusion, prakriti. It is this that causes the creations of jiva, jada ideas, their differences etc. Illusion and sorrow are for the ignorant, not to the wise; to the ignorant, the world is full of woe; to the wise it is full of joy. To the blind, the world is full of darkness; to the wise who think that the world is the Brahman it is a place of happiness and bliss. It is only the child that sees the ghost and is afraid of, not the elderly man. Thus, one who is in possession of knowledge will have no fears and sorrows. Nothing is dead, nothing is living. It is the play of the illusion. The wave-illusion in water is as good as the jiva illusion in the Atman. This is here; that is not there such illusions are created in the Brahman by the Brahman. The moon - stone reflects light and spreads with no reason whatsoever; in the same way, the power of the world is the reflection of the Brahman which shines within itself. The hardening of water is ice; if it melts it becomes water. The body arises from the Brahman; when it goes, the Brahman remains. If there is no water in the ocean, there are no waves. If there is no Brah-

-man, there would have been no bodies. The water-drops, the sprinkles of water, small ripples, the waves, the foam, streams are all water and join the water. In the same way, the body, the senses, the pleasures, the drisya, the sorrows, the ends of life etc come out of the Brahman and join the Brahman again. The existence of the world in the Brahman is as good as the existence of the ornaments in gold. This is the peculiarity. Dualism is false, created by fools. The mind, the intellect, the ego, the tanmatras, the senses etc are all Brahman; there is no variety or numerality of the Atman or the pairs of opposites. The sound made in a cave resounds echoes and causes the illusion of duality. Thus, 'this is my-self; this is my mind, this, that etc'....these adduce dualism in the one only Brahman. The unknown Brahman appears as having the jiva and the world idea i. e. the many, just as the one Atman, by itself, appearing as many in a dream, justifies it. The non-realisation of the Brahman, which is all-pervading is ignorance; the gold piece fallen in dirt is not realised as gold, it becomes dirt. It is only the ignorant that attain the ideas of ignorance; the wise realise it as the Brahman, the Self effulgent, the great Soul. Only the ignorant call it utter ignorance. The moment it is realised as the Brahman, it becomes the Brahman; the moment the gold is realised it becomes gold. As the Brahman is all-powerful. whatever it thinks of itself, it becomes that at once. As the Brahman is devoid of action, doership of action, the instrument. with no reason, no name and is the highest, it is called 'swayam Prabhu', the Self-Lord. The unrealised Brahman is ignorance; the realised is Knowledge, which destroys ignorance. If a relative is not realised as relative, he becomes an enemy; if he is realised, he will be the near relative. The idea of jiva and the idea of the world, if realised as false, the idea of the Brahman comes. Then, detachment for things of pleasure begins. with the realisation of the idea of dualism is impossible, the idea of the Brahman arises, with it great detachment begins. If the idea that I am not the body is firm, the false egoism disappears and absolute dispassion becomes

evident. 'I am the Brahman' idea makes one dissolve in himself. The whole then is established as the Brahman. Then there will be no 'I' 'You'. Then the world, the objects of the world all appear as the Brahman, the only Brahman. There will be no more sorrow, action, illusion etc. I am all-equal; I am all-happy; I am all-sorrow-ridden. I am the Brahman really; I am relieved of all creations I am sans disease; I am the ALL-Soul, I neither give up any thing nor accept any thing. The absolute Truth is that I am the Brahman. I am the blood; I am the flesh; I am the bones, I am the body I am the Chit, I am the Chetana I am the Brahman. This is true; I am the Heaven I am the sky with the Sun I am the earth. I am the form of the ghata, pata etc. I am the Brahman; this is true. I am the straw; I am the bush, the forests, the mountains, the seas, the beings. I am so, becoming one with the Brahman, I am the qualities of giving and taking, emptying and refilling and narrowing and broadening. Becoming one with the Chit. It is I that became the different forms, desiring the spread of creepers and bushes. So, every thing is dormant in the Chidatma, the Parabrahman of all-peace. In the Parabrahman every thing shines. It is everywhere, in every thing. One who comes to the final and firm conclusion that all is the One Soul, the highest Brahman is called by the names Chidatma, Brahman, Sat, Satya, Amrita and Jnana. He enjoys the Chit-Brahman, the all-spreading, the only Chit, devoid of the Chetya, the Pure, the teacher that teaches that the Self is in all beings, the all-peace, the real Truth. Again, he realises that he the Self is responsible to all the actions of the mind, the intellect and all the activities of the senses, devoid of differences, of equal lustre the root of all the causes of the world; I am the Brahman that shines bright in the silence of the saints; none can denounce my real form as I am the form of all experience. All the wheels of actions turn round on account of me. I am the Chid-Brahman, unattached and beyond all. The pure form of Peace is my real form; it is sound-sleep-like. Greater than the joy of all beings from the lowest to the highest Brahma, the joy of happy coaction with the most

beautiful young damsel and all other joys put together is not even a drop of the ocean of my joy, is my joy. All the joys of the world are only the insignificant particles of my Eternal Joy, Unlimited. I am the joy of that lover who finds his lady love most fascinating in the full-moon-shine; I am the joy of the objectless, the highest joy of the Chit. I am the joy of men on earth looking at the Full-Moon and the joy of the Full Moon. Just as the power of Chit, the Chid-Brahman is evident in the interior of the sky, the Brahman becomes evident in the face of one who does not feel joy or sorrow in happy and unhappy situations. I am the Eternal, the form of true experience, the Chid-Brahman, I am the power of Chit that makes the object at a distance visible. I am the power of action, combining the power of the five elements that result in innumerable other activities. I am the sweet power of Chit in the Kharjura etc. The power that experiences joys and sorrows, when it becomes devoid of joys and sorrows, gains and losses etc becomes the Brahman. I am that Chit-Brahman to whom joys and sorrows are equal. I am that serene, pure form of Chit that shines between the Sun and the earth accessible to the sight-thread, I am the Chid-Brahman ever immortal, the beginningless and endless tureeya form that shines in the three states of waking, sleeping and dreaming brilliant. I am the Chid-Brahman that shines in all men equally and in the same state, just as the sugar-cane grown in different fields possesses the same sweetness, I am pure and ever entering any and every place like the light of the rays of the Sun. The calm ever-shining form of my Chit is very great. The happiness of coaction, the joy of drinking the nectar are things of personal experience. Thus, the real form of my Chid-Brahman is endless and indestructible. It is known only by experience. Just as thin thread that unites the lotus-bead without appearing to others outside, spreading throughout the body invisible, but app-

ears when it is cut. I am the Chit in the body without appearing outside but appearing when the illusion of the body is cut off. Though enveloping the entire worlds, too subtle to move the group of clouds and very difficult to see is myself, the power of Chit. Known by experience, seen by the inner eye, being as ghee in milk I am the power of Chit shining as the dear and the greatly lovable nature. Just as the ghee in milk is ever present, the power of my Chit is ever present, never reduced. Just as the ornaments are nothing but gold, the mountains etc are nothing but myself in and out, ever and anon. I am the mirror, the fountain of all experiences, unattached with all-common-power. I am the form of pure Chit having no scope for lines of dirt. I worship the Chidatman, the cause of fruition of all samkalpas, the source of making resplendent all lustres, the end and aim of all desirable things, The prop of all senses, the beyond of all senses, devoid of slipping of the true form. I worship the Chidatman. Remaining in the form of sat, ghata, pata, tata and koopa, moving in the form of the four kinds of the jivas the egg-born, the sweat-born, the seed-born and the body-born, remaining as sleeping even in the waking state the Chidatman, I worship. I worship the Chidatman which is the heat in fire, coolness in the snow, sweetness in food, sharpness in the sword, the blackness in darkness, the whiteness in the moon. The light that lights in and out, remaining in itself, though very near appears to be far far away due to ignorance, that Chidatma we worship. We worship the Chidatma the sweet thing in sweet things, the sour thing in sour things and remain in all things. We worship the Chidatman that shines always in all things during all the three stages of waking, sleeping and dreaming as tureeya and beyond tureeya, as all-equal in all places. We worship the Chidatman, which is devoid of samkalpa, desireless, angerless, egoless and the all-absorbing. We worship the Chidatman, that is devoid of the desire for pleasure, effort, action etc, We worship it as no-part, non-egoistic, all-embracing, unattached and the only one

Swaroopa. I have become that Chidatman, reflecting in every thing and moving it, having the lineage of all realised souls, moving in the waking state and the dreaming state and becoming contracted in the sleeping state. I attained the state of Chidatma, spreading inwardly and outwardly the birds of worlds being in appearing as spreading a big nest, peculiar. Every thing is in it; also nothing is in it. I attained the state of Chidatman, which at the time of creation appears as sat, the creator of Sat, at the time of Delusion the form of asat withdrawing all powers; the only one Chit, most reliable and the prop of all joys and happiness. We worship the light of Chit that roams with infinite forms, being the prop of friendship, cool underneath, moving moved by the inanimate winds, immovable when they are absent like the wick-light of the lamp, being the support for love with no form, appearing to the ignorant as being hurt by the life-winds, but really to the knower of Self appearing as the form of realisation. The nectar called the Chidatman, shining secretly in the lotus of the heart-lake, very beautiful with the threads of hands and feet, water for the lotuses of the people, the Chidatma tattwa is. I attained that. This nectar of Chidatma, like the nectar of the yore was not born from the ocean of milk; no Moon was born when it was churned. None can steal this nectar. We worship such nectar of Truth as this. I attained the Chidatman, known only a bit by word, touch, form, taste and smell, quite calm when they are absent. I attained the Chidatman, quite plain as the sky, the pleaser of all the worlds and the sky but not the sky. I attained the Chidatman, the all-rich, the all-powerful but devoid of riches though the subject. never the subject. I am the form of all the worlds; all this is mine; but yet, I am devoid of egoism; hence I am not any thing. Having realised aright the truth clearly, I became free from illusions. Let the world be full of illusion or the eternal Atman, the all-true. It does not matter.(1-112)

12. Doubts about Jivanmuktas removed

Thus, the Jivanmuktas like Janaka etc with a firm determination that they are the Brahman live happy devoid of woes and worries, in the tranquil peaceful state of the true equality. They are full-minded men of great courage of conviction, equal-minded and dispassionate, never thinking of birth and death and praise or blame. Though they are all-mighty like the shoulders of Narayana, as outrageous as the Meru, they live with humility and nobility. They lived equally happy in forests, mountains, islands, towns and pleasure-parks like the gods in heaven: They lived in the flowery cradles, fair forests and on the peaks of the Meru with equal ease. They ruled over kingdoms, devoid of enemies, with the paraphernalia of umbrella and fans, upholding the principles of Dharma, Artha, Kama and Moksha with the fitting sports and pastimes, They performed all the actions as prescribed by the scriptures, that smritis and the traditions, made the people perform their religious duties. They enjoyed all the pleasures of the flesh and the positions, together with other enjoyments. They enjoyed the pleasures of the mango gardens, the mandara pleasure-gardens and the nandana pleasure-gardens hearing the music and observing the dance of the heavenly and earthly damsels forgetting their physical bodies. They accepted and did the duties of ideal householders, performed all kinds of sacrifices for the happiness of their people and all the animate and inanimate objects. They also roamed heroically in the streets of great warfare with terrific sounds of the wild elephants, trumpets, with groups of elephants lying dead and groups of foxes eating the flesh of the dead bodies. They also performed feats of single combats with the enemy. In spite of doing all these, their minds remained unattached, calm and disinterested. At the times of great calamities and the highest honours, they were neither depressed nor elated like great mountains remaining unsubmerged in waters. Finding the full Moon the ocean becomes

elated, but they were never in spite of their enlarged empires all over. In the hot summer even the strong forests become faded, but they never even at the time of the worst sorrows. The forest creepers become aglow by the fall of the frost, but they never even when they were immersed in the highest pleasures. Thus, leaving aside their subjective attachment, they enjoyed all pleasures of the world in full. They neither gave up likes and dislikes nor entertained them. Though winning victory after victory over their enemies, they never got elated. They never got elated by being verily victorious over the enemy; they never got disturbed when they were defeated by their enemies. They were never proud of their victory or happiness; they never got dejected or unhappy over their sorrows. They were never deluded or disillusioned in calamities; they were never depressed in dangers. By auspicious things, they were never overjoyful. They were never sorrowful like you in inauspicious things. Performing the duties of their caste and stage of life, they stood like the Meru Mountain non-doing in mind. Rama, follow their sinless view, give up the ordinary ego and remain in the idea- I am every thing. Look at the series of creations in the true perspective; be like the Meru in firmness in depth like the ocean and be devoid of temptation. What all you see lustrous is nothing but Chaitanya; there is no question of their being true or non-true or any thing else or nothing. Be the Brahman, give up the mind of illusion; be non-attached and see that the samsara is destroyed. But never be emotional like a fool; never be deluded and roam like a mad man,

Rama :- Dear Sir, I am now able to know the truth by your grace, like the lotus fully blossoming with the rays of the Sun. Wonderful. All my illusion vanished; all my doubts are cleared. I shall do as you please. My pride and illusion are gone once for all; I am now devoid of ego and malice; I am very happy as my long-prevailing sorrow is destroyed. I am at your bidding; my

mind is pure with a single purpose; command me, I shall implicitly obey you. (1-28)

13. Jnanavicharayogopadesa, self - knowledge by self - enquiry.

Rama:-" Sir, with the destruction of vasanas, I attained the position of a Jivanmukta, the fruit of right knowledge and rest happily and peacefully in it. Attaining the destruction of the vasanas, controlling the movement of the life-breath, how to be a jivanmukta, pray tell me.

Vasishtha : "Rama, Yoga means the tact by which samsara is got over and keep the mind in peace. It is of two kinds. I gave you in detail the first kind; self - knowledge by self - enquiry; the second is the control of the life - wind.

Rama:- "Sir, of the two kinds what is easier than the other? In what kind are the difficulties less? which is good than the other? By knowing which will the sorrow disappear quickly ?

Vasishtha:-"Rama, generally the word 'Yoga' means control of the life-breath. Jnana and Yoga aim at the same result. To some, Yoga is impossible; to some Jnana is. Of the two Jnana is easier. If by Jnana, ignorance is got rid of, it will not raise its head again even in a dream. Jnana is always eternal while Yoga is possible only when there are dhyana, dharana, samadhi and the fitness of the place etc, So, the question which is easy and which is difficult will not arise for a sincere soul. I described Jnana in detail. Yoga is famous for making Prana and Apana as equal, for giving innumerable siddhis, achievements and depending upon strong body. By great effort, if the life - breath is controlled, vasanas will vanish, the activities of the mind are controlled and the highest state of bliss can be attained. (1-13)

14. The Story of Bhusunda: The description of the Peak of Meru

In the Brahman, like the moving water in a mirage, the world exists. The great grandfather of the creation, one who is born from the navel-lotus of Vishnu, having the created souls as the garland of black bees, Brahma exists. I am his mind-born son. By my perfect behaviour, I remain till the end of the period of Vaivaswata, in the orbit of the seven great sages, adored by Dhruva. One day I went to the court of Indra in Heaven. I heard the words of Narada and others speaking about those who live for eternity. Saataatapa, a great sage very respectable, of a few words was telling the following story. There is the great Meru Mountain. To its north-east there is an ore of the lotus-red gems. There is a desire-yielding tree, called the Choota. To its south, there is a hole. Around it there are golden creepers intertwined; there is a nest of birds. In it a crow called Bhusunda lives unattached like the creator in his lotus-seat. There are none having more of longevity than that Bhusunda; there can not be in the near future too. He is very intelligent, unattached, fortunate and long-lived. He is at full rest, serene in mind, knowing the past, present and the future. If one can lead such a life as the crow, he must be considered fortunate indeed, of great good and luck. The sage, being questioned by the gods gave the story of Bhusunda in full. I went to see Bhusunda to quench my curiosity. As the place where Bhusunda lives is said to be full of lotus-red-gems, I could easily find it out. The place is filled with the lustre of gems and is lustrous flame-coloured: The mountain shone like the lump of fire at the time of Deluge. On the sides of it, the lustre of the black gems rose high up, appearing like the clouds. The sky is reddened with the light of various gems. It appears as though all the colours took their refuge in the mountain. Hence it looked as though it is the prop of the evening clouds. It looked as though the badaba-like fire of the stomach, from the belly to the Meru Mountain, rose up and occupied the place

at the head. Moreover, the forest goddess of the Sumaru, extending its red coloured fingers of the hand is trying to catch the Moon. The badaba fire in the mountain expanding with the garlands of flames appeared as going up to raise the peaks full with water to the skies. The mountain looked like kissing the sky to count the stars with the nails of its peak-rays. In the mountain, sounds of the clouds, the music of the black bees, the bunches of flowers on the four sides make it appear as the dancing hall of the goddess of the forest. The leaves of the palmyra trees, by extending themselves, making flames like the teeth looked as though laughing at the other mountains. The heavenly damsels enjoy the pastime of swinging in cradles. There all are love-intoxicated. The gods took rest at the stony places. In the caves lovers gathered secretly for secret actions. The mountain looked like a sage wearing the sky-deer-skin the pure Ganga-sacred thread the wheat coloured clusters of hair and the venu-stick. In the mountain, the ripples of the streams of the Ganges made sounds; the gods were entering the creeper-houses. The Gandharvas were immersed in celestial songs; the winds blew with fine scents; the golden lotuses shone bright. The star-gems flourished there greatly. The Meru Mountain appeared as though it pierced through the sky, The Meru the place for love-sports of the young heavenly damsels, was full with many-coloured flowers making the sky decorated with varied colours, peculiar. (1-27)

15. Meeting Bhusunda

The head of the Meru mountain was full with huge clouds-hair. The branches were flowery and far and wide. It is the satisfier of all desires of the needy. It is covered with the flower-dust-clouds. It is full with bunches of flowers closely knit like gems. In height it excelled the sky; the tree appeared as another peak of the mountain. Its flowers excel the stars in the sky in number and beauty; the leaves are more than the

rainy-season-clouds; the heap of flower-dust effulgent is double the rays of the Sun and the Moon put together; the sprouts are more than the lightnings, The sound of the black-bees on the tree coupled with the sound of the music of the kinnaris is doubling itself. The sprouts-like hands and feet of the damsels enjoying the swinging pastime are double the sprouts of the tree. The number of birds on the tree doubles itself by the Gandharvas wearing the guise of birds as they are experts in changing forms at will. The bark of the tree thick with the light of gems and the calm snow looks like its wearing cloth. The fruits of the tree appear to be doubled by their embracing the Moon-disc drinking the nectar; its trunk also appears to be doubled as the thick clouds surround it. Gods under their branches, the Kinnaras under their leaves take rest. The clouds under the bowers, the gods under their shadows lie in sound sleep. The damsel-bees driving away the black-bees of their anklet-sounds, are plucking flowers from the vast and huge tree. Like the groups of worlds occupying the quarters, the tree was full with groups of the gods, the Kinnaras, Gandharvas and the Vidyadharas the cream of them, the tree is full with buds of flowers, delicate sprouts, blossoming flowers, bunches of flowers, creepers of Malati, groups of gems, celestial cloths, gems etc in great numbers. The creepers there dance with smiles. The tree shines bright peculiarly on all sides with flowers, leaves, fine smelling good flower-dust, I saw birds building their nests on its sides branches, creepers, leaves, joints and flowers, living there. There the face of the swan, the carriage of Brahma lived eating the soft trunks of the lotuses and the rays of the Moon happily. As the swans happened to be near Brahma, they learnt the Brahma Vidya, uttered the spell of the Pranava and immersed in the pranava mantra, the spell of 'om' repeating musically. The parrots, the carriages of the Fire-God, Agni were repeating the sacrificial hymns. As they were always uttering 'swaha' their tone acquired the form

of 'swaha'. They take the fire to the place of sacrifice and live on the trees nearby. As the bringers of fire, they were very much liked by the saints, who await their arrival as their beauty was unsurpassed. Some of them were like lightnings, yellow coloured; some were black-coloured like the clodus. Some were green-coloured like the petals of sacrificial grass-Their heads and tufts were like the tongues of fire. There were the chariots of Kartikeya, the peacocks' ruled over by mother, Gowri, mother of Skanda or Kumara. They became experts in Saiva dharma, learnt from Kumara. There were also a kind of birds called the sky-birds, they were born in the sky and they die in the sky only. They will never get down to earth. Their friends the white swans were as beautiful as the clouds in the sarat season. Different varieties of birds lived there. The parrots, the peacocks, the sky-birds, the twin-faced Bharadwaja birds, the Hemachuda birds, the golden tufted birds, the kalavinkas, the griddhras, the bakas, the kukkutas, the koels, the bhasas and the chashakas. It was just like the world of birds. I looked at it from the sky; I looked at a group of crows the Drona kakas, having their nests on a branch of the tree. It was just like the group of thick clouds at the time of Deluge in the forest of the Chakravaka mountain. I saw some crows in conference near the hole of the trunk of a tree. full with peculiar flowers of good fragrance. The place was like the place in heaven where good people enjoy the damsels beautiful to their heart's content. The crows bear the fragrance of sama, dama etc. They appeared as though the pieces of clouds beaten by the winds hid themselves there. In between them, there appeared Bhusunda like the Indraneela gem. He is full-minded, respectable, of equanimity and equality, the inward-turned-minded. He is known as Chiranjivi, long-lived in the whole world and hence called the Chiranjivi Bhusunda. He saw the origin and destruction of worlds innumerable times. He is of enlightened heart. He was vexed with the calculations of the longevities of Siva, Indra, Chandra etc. He knows the works of suras

and asuras, their rulers, He was always calm and deep minded. His words are friendly, sweet, clear and plain. He is pure, devoid of pride. He hears the difficulties of all and shows them the way out, as a good and wise friend. He has no enmity even with death whose dear son he thinks himself. He is like Brihaspati. He has all praise for all as he is the seer of the Brahman in every thing ever. He was cool like the waters of a pure lake. He is the enjoyer of the bliss within. He is the favourite of all: He is very broad-minded; he knows every thing. His heart-lotus is ever blossoming; incessant depth of heart and width of vision adore him always. (1-34)

16. Meeting of Vasishtha and Bhusunda

While the lustre of my body spread to the four quarters, I got down from the sky before him. Hearing the noise of my getting down, the crows were a bit afraid. The crows in conference were like a black lily-lake; just as the earthquake moves the ocean, my getting down moved them a bit. Bhusunda was able to understand that Vasishtha myself arrived there. At once, getting up from the cluster of leaves, like a piece of black cloud from the mountain, Bhusunda uttered the sweet words "Sage, welcome." Just as the black cloud sprinkles mist, with hands born as per desire he offered me a handful of flowers. He gave me a seat on the sprouts of the a ranch and requested me to take my seat. All the crows stood up in reverence while the black lustre of their wings spread. They awaited my taking the seat, They along with me took the seats. Having satisfied me with the honours due to a guest the lustrous Bhusunda spoke sweet friendly words thus: 'Oh sage, you have made us lucky by granting us your benign presence to-day- you are the good accumulated in my past births. Where are you coming from? Though you roam in the world full of illusion- I trust that your heart feels the oneness of the soul. May we know the cause of your gracing us with your presence? Your

very presence made us very fortunate. We are eager to have the nectar of your words, pray tell us.' Hearing his words, I said, 'yes, Bhusunda. I came here to see you; You realised the Self; you are cool in mind; You are never immersed in terrible samsara. You are safe. What is your caste? where were you born? How could you attain Self-realisation? please tell me plain and clear my doubt. What is your age? Do you have good remembrance of the past happenings? Who advised you to live here?'

Bhusunda replied 'Sir, I will tell you every thing. kindly hear attentively: You are a great soul. To speak what you asked for will cleanse the sins of our souls just as the clouds covering the Sun lessen the prickly heat. (1-23)

17. The Description of the real form of Bhusunda

Then Bhusunda, as black as the rainy black-cloud, the all-fair-limbed, plain-hearted, sweet-deep-worded, the ever smiling-faced, the knowre of the courese of the worlds well, one who gave up all pleasures like straw, the knower of the intricacies and secrets of samsara, the seer of the Ultimate Brahman, courageous, firm-minded, of great bearing in figure, the active Mountain-like coming out from the big ocean of milk, the full-minded, the pure, the restive, of the highest bliss, the knower of the secret and purpose of life, sweet musical-toned, the fearless due to the realisation of the Self spoke in plain words emitting ambrosia without any confusion, his life-history just as the beautiful cloud speaks to the black-bee desirous of drinking the honey of the flowers thus.(1-7)

18. The Affairs of the Mother

"The great among the gods, the much adored by the gods, the god of all gods Siva shines resplendent: Becoming half of his body, like the creeper surrounding the mango tree the black-bee-eyed, very beautiful, flower-bunch-like-breasted Parvati lives,

On his head, the flower-garland-like Ganga with drops of snow, the bunch of floker-like streams adores with white colour. The crest jewel of his hair garland is the Moon born of the ocean of milk, spreading the nectar from his body of mirror-like appearance. The kalakuta poison that adored his neck appeared like the Indraneela gem turned as nectar ever flowing from the Moon. He mixes the illusory sacred ashes raised at the time of the Deluge by the fire of his third eye with the water of knowledge and rubs the paste all over his body. His gem-necklaces are the bones that decorate his body shining like gems whiter than the Moon and the rubies. His wearing cloth is the sky, made white by the nectar of the Moon, having the nice border of black clouds and adored by the drops of the stars. The burial ground of the roaming foxes eating sumptuously the meat of the dead bodies, as white as the snow, and situated outside, is his dwelling place. His friends are the seven Matrukas, Mothers, the wearers of the garlands of the cut off heads, the blood-red dressed and the bearers of the bone-garlands. His anklets are the serpents, shedding the lustre of the gems on their heads, moving with smooth bodies shedding golden beams. His play-things are the burning of mountains by the fall of his eye-fire, desiring to devour the universe, acts of enhancing the might of the demons. As his very thought bears fruit at once, he causes the welfare of the worlds with just a thought of it; he remains always in contemplation; by just moving his hand, the Tripuras were destroyed. Devoid of friendship, attachment and anger and devoid of thirst and hunger, his form reminds one of a firm mountain. The heads of the Matrugas, his retinue, are diamond-hard; their hands very capable of creating any thing; their teeth have terrible power of cutting to piece and eating extraordinary. They are ugly fierce, faced like the bear, the goats and the serpent etc. Siva's face has three eyes with black lustre. The Pramathas and the Saptamatrukas form his retinue. They will be devouring the infinite number of

jivas of the fourteen worlds; they will be dancing with the groups of beings remmaining before. They are donkey, camel etc- faced drunkards of blood, fleshy juice etc, roamers in the quarter-ends; they wear the garlands of hands and feet of the dead bodies. They live in the peaks of mountains, the sky, in other worlds, in burial grounds and in the bodies of beings. In the abode of Siva live the eight Matrukas! they are Jaya, Vijaya, Jayanti, Aparajita, Siddha, Rakta, Alambusa and Utapala. They are the chiefs of all the Matrugas, the rest follow them, there are many who follow them, Their number is unlimited. Alambusa occupies a unique place among them; she is very famous. A crow with a beak as hard as a gem and the black colour like that of the Indraneela gem is the carriage for her like the Garutman to Lakshmi. Its name is Chanda. Once all of them met in the sky on some occasion; they were all rich of eight varieties and of terrific deeds. They all worshipped one Rudra by name Tumbura and celebrated a grand occasion with festivities, pertaining to Paramartha, holy. They all worshipped Tumbura and Bhyrava and became intoxicated with liquor, they talked to each other thus peculiarly. They expressed that Umapathi was looking down upon them. "Let us show our powers to him so that he will no more look down upon us." they decided. So, they paralysed the face and other limbs of Uma. By their very powers of Maya, they separated Uma from Siva and brought her to their homes and made her a foodstuff. They celebrated the incident with music, dance and revelry. The sky was filled with the sounds of joy. They expressed their great joy showing their hands and other limbs, with clapping of hands etc. They laughed with a sound like that of the clouds and thunders. The mountain caves echoed thier joyful sounds. with liquor drunk they made joyful sounds which reverberated the caves; the sound was like that of the roaring of the ocean at the joy of the rise of the Moon. They filled their bodies with the sandal-paste and other cosme-

tics. Drinking liquor, they made big sounds; with which the sky became thick. Mad with joy, the Matrukas spent the time in jokes, dance, drink. lunch etc, exchanging food from their mouths, throwing each other, catching each other freely and behaved as they liked. They made the good behaviour of the world topsy-turvy. (1-36)

19. The Gain of a Temple

When they were thus mad of the festivities, their carriages became blood-thirsty and danced with joy. The lady-swan, the carriage of Brahma and Chanda, the carriage of Alambusa danced with mad joy. The lady-swans dancing with the male crow were too tempted to have coation with the male, whoever it be. Therefore, the love-intoxicated lady-swans offered themselves for coation with the crow. Too eager to enjoy the lady-swans, the male crow at once gladly obliged them. The crow then enjoyed the coation with seven lady-swans to the full contentment to the brim and made the seven swans pregnant, as a result of the union. The dance-festival ceased. The Matrukas made Parvati food and gave it to Siva, who' realising that the food was of his own wife Parvati, grew angry upon the Matrukas. At once by their bodies they created Uma and married her to God Siva. Siva was pleased and took Uma to his abode. All the rest retired to their places. The Brahmani, wife of Brahma took pity upon the pregnant lady-swans and exempted them from being her carriages. Happily the lady-swans went to the lotus-lake 'of the navel-lotus of Vishnu and lived there. After the period of their pregnancy was full, they delivered twenty one eggs, very nice in the smooth navel-lotus-leaf of Vishnu. After the eggs grew fully. they broke into pieces themselves. We then were born as twenty one crows as the sons of Chanda. Growing in the navel-lotus itself, we began to fly when we got our wings. Brahmi, worshipped by us and our mothers came out of samadhi and graced us with her blessings,

We then ran to our father Chanda with a desire to do contemplation full of peace within. Chanda embraced us with affection. Then we worshipped Alambusa, who looked at us with kindness. Chanda said "My dear sons, are you able to get rid of samsara the net that was made by endless strong threads? Otherwise, I will request Alambusa to bless you with salvation. The crows replied 'Father, we are aware of the truth to be realised; but we are unable to find a suitable place lonely and peaceful for our meditation'. Chanda replied 'Sons, there is the Meru Mountain, the source of all gems, the dwelling place of all the gods and the possessor of grand peaks. The Sun and the Moon are its lamps; it is the pillar of gems to the Brahmanda mandapa, its base is golden and it looks as though it is the raised hand of the Earth. The golden peaks appear as its fingers; the four seas are the anklets and the islands in them are the joints of the fingers. It is surrounded by the seven great mountains as its subordinate kings; it occupies the lion-throne of the Jambudweepa; it turns around the two eyes, the Sun and the Moon; it lives as king. Wearing the sky of the ten quarters as dress, the malati garlands of the stars, being the dwelling place for the elephants and the serpents, it shines resplendent with the beautiful ornaments of the gods. The ladies, of the quarters as its gates with the ornaments of civilised ladies, very beautiful, with the cloud-chamara-fans, with the sprinkles of cool water fan him. The feet of the Meru worshipped by the nagas, asuras and great serpents spread in the nether world to the extent of sixteen thousand yojanas. The head of the Meru worshipped by the gods, gandharvas and the kinnaras and having the Sun and the Moon as the two eyes spreads its yoke to eighty thousand yojanas in heaven. Fourteen varieties of beings, the Brahmarshis, the Devarshis, the Rajarshis, the gods, the manes, the gandharvas, the kinnaras, the apsaras, the vidyadharas, the yakshas, the Rakshasas, the Pramatthas, the Guhyas, and the nagas live there unseen by each

other like the relatives in the householders' residences. To its north-eastern side, there was a peak full with the Padmaraga gems, gems with the colour of the lotuses appearing as the rising Sun, Just born. On it there is a Kalpataru, the dwelling place for beings like the world reflected in the mirror of its peak. To the southern side of its trunk, there is a branch with golden sprouts and leaves. It is full with the flowers of gems and fruits shining as the disc of the Moon. There I built a nest with gems, when I was in contemplation I used to go to it for rest. It is covered with the petals of gem-flowers. Its outer gate was constructed with the pieces of the Chintamani stone; there are many fruits full of juice. There lived a number of crow-sons roaming with discrimination. It is beautiful covered with cold flowers. Go there and be there, Even gods can not go there. By staying there, you can be sure of getting both bhoga and yoga' worldly pleasures as well as other-worldly pleasures unhindered," Thus speaking, our father embraced and kissed us and gave us the meat he brought for Devi. We ate it, saluted to father and mother and left the place, Vindh-yakaccha, the residence of Alambusadevi. Gradually we passed over the sky, crossed the group of clouds and passed on to the region of the wind and saluted the gods who appeared. We went to Heaven crossing over the region of the Sun and the Brahmaloaka crossing over Amaravati. There we saluted to mother and the Brahmi and informed them of the father's bidding. They embraced us with affection and love and permitted us to go. We again saluted them and came out of the Brahmaloaka. Then crossing over the towns of the rulers of the quarters, who shine as the Sun, passed over the region of the wind, going in the sky, reached this tree, entered the nest and observed silence with no hindrance whatsoever. Thus I gave you our history exactly; I shall tell the rest, if ordered".(1-50)

20. The description of the real form of Bhusunda

" Sir, the world is as it was in the previous kalpas. So

though I lived on many kalpavrikshas, but I describe my nest as it is to-day. I see the present kalpa as the previous kalpas. Your appearance here is the result of our good in the previous kalpas. As the result of your benign presence, we, our nest, the branch and myself become sanctified. kindly accept our welcome rituals to enable us to become purer than before and command." Vasishtha said "Rama, so saying, he offered again arghya, padya etc. Accepting them and being pleased I asked him? 'Oh king of birds, where are your brothers as strong and as wise as yourself? How is it that you are alone?' 'As the days pass one after another, the yugas also pass one after another; a long time passed; then we were together here. But later, my brothers left behind their bodies and attained the state of Siva. Very strong in body and very long in longevity there were many. All were devoured by time, the endless,' Bhusunda replied.

Vasishtha :- Bhusunda, how did you escape the clutches of the terrific winds of the Deluge which wear the twelve Suns in the garland like the twelve Moon-discs? Did you not feel the terrible heat of the Sun destroying the forests by his rays? How could you tolerate the icy cold of the Moon's rays that make water as clots of ice? The thick clouds of the great Deluge which even the chisled axe cannot cut to pieces frightened you I suppose. when every thing in the world was shaken with dread and destroyed ultimately, how is it that the kalpav.iksha you live did not get ruined.

Bhusunda :- "Sir, we are birds; our life is the worst of all lives; we have no prop; all blame us. For the sake of such mean birds Brahma created forests with no men, but with the empty sky. Born in the wretched race, bound by the ropes of desires and living for long, how can I describe my woes innumerable? We are ever Self-satisfied; we take rest in the Self; we are not entangled with the labyrinth of births and deaths. We are satisfied

thoroughly with our natural real Self; we spend our time in our home; we are rid of the difficult efforts. Living we do not like to perform actions of this world or for the next world; we do not desire to die and leave the body. We spend time living thus having our desires fully fulfilled in the eternal firm everlasting form of bliss. We have seen many births and deaths in the world; We realised the world as false like the things in dreams. Our mind left for good its fickleness. We live with equanimity and equality. Living here on the kalpavriksha devoid of the tapatrayas, looking into the Atman, we see the course of time unmoved and unattached. Though we are in this kalpalata devoid of day and night due to the ever bright light of the gems; we are able to find out the course of the world by the course of inhaling and exhaling the life-wind and the useless wind respectively. There is no difference here in day and night but we realise the three times, the past, the present and the future by our intellect. By the realisation of the Self, my mind is devoid of the difference of essence, no-essence and it rests in peace. Hence, my mind is calm and firm; there is no place for sorrow here. Falling in the bondage of the ropes of samsara of desires and expectations like the worldly crows, I never get frightened even when a man coughs. With looks too serene and peaceful, I see the worlds of illusion; we do not lose our courage even if they are destroyed. Even in the midst of terrible calamities, we stand firm like a rock and be only as witness like the white gem. Happy in the beginning but quite useless are the joys and sorrows of the world they come and go; we remain undisturbed. Even if the beings are born, dead or not dead, we gain or lose nothing. The rivers of the beings enter the ocean of time; we live neutral unmindful of them. We accept none; reject none. Our feet are smooth as we live in samsara very careful; they are wicked for tearing away the samsara. Thus we live in this tree. Winning over the grace of great souls like you, who are devoid of sorrow, fear and illusion, we also live devoid of sorrow, fear and illusion. Though our

mind goes hither and thither for the affairs of samsara, it is never under the control of passion or desire as it is in the full know of reality, Our mind is devoid of change, trouble but rests in the Self; the waves of Chit arise like the waves of the ocean during the festive days. The nectar of joy got by the churning of the ocean of milk we drink now by your benign presence, More than the bodily presence of the great souls who are devoid of the three desires for wife, money and sons there is no auspicious thing, greater than the gain of the Self. The pleasures of the flesh are only sweet for a while; we gain nothing from them. From the touchstone of Chintamani of the association of the saintly comes knowledge, the essence of all. Your words are fine, full of depth, sweet and beautiful, delicate and delicious. You are the only black-bee that drank the nectar of the three worlds-lotuses The association of the wise saintly sage is the destroyer of all fears, Though we are not Self-realised souls, by your presence all our sins are destroyed; our life has become truly fruitful (1-41)

22. The Attainment of high longevity.

This kalpavriksha would never be shaken even by terrific onslaughts of nature and the blowing of deadly winds. Even to those who roam in different worlds, this is quite inaccessible. So I am happy here with no woe or worry. Even when Hiranyaksha stole the whole earth with the seven islands by his tremendous power this tree was never shaken or disturbed, when the Varaha Vishnu made the whole earth set right, it was shaken but not this tree. When the Kurma Vishnu bore the earth on his shoulders and when the ocean of milk was churned, this tree remained unperturbed. When the great gods-demons war broke out, the Sun and the Moon fell down and the world was in utter confusion and chaos, this tree was not at all shaken. The terrific winds of the Deluge overturned mountains and hills, uprooted trees and caused destruction but this tree remained calm, It was not shaken

even when the great winds blew when the Mandara Mountain churning the ocean of milk produced terrific noise of the Deluge. When Kalanemi took the Meru Mountain in between his shoulders and even the Meru was a bit trembled, this tree remained calm. When the great Garutman fought with the gods for nectar and when his wings in the great war created fierce winds and disturbed the peace of the world, this tree never even moved a bit. When Garutman was born and when he wanted to submerge the entire earth under water with lightning speed and when Sankarshana Rudra bore the earth with thousand hoods as Sesha and kept the earth above water, even then this tree never moved an inch, When Adisesha left great flames of fire from his thousand tongues, even when to bear them was impossible to the big mountains, and great oceans, the tree never was in peril. So great is this kalpaka tree. We who took it as our prop can never be in peril. Those who take refuge under a bad man or place alone will be in peril.

Vasishta :- Bhusunda, how was it possible for you to remain steadfast even when the Sun and the Moon fell at the time of the Deluge ?

Bhusunda :- When at the end of the kalpa, the world disappears, I shall leave the tree just as an ungrateful fellow leaves behind his noble friend, If the mind is devoid of vasanas the limbs of the body become static. I live in the sky actionless giving up all creations, of fancies. When the twelve Suns rise, cut the mountains to pieces and make them extremely hot, I make myself sure of becoming the form of Varuna and live unmoved like a hero, courageous. When the huge winds uproot the hills at the time of the Deluge, I take the form of the mountain and live in the sky unmoved. When the Meru and other mountains melt away and the whole world becomes water, nothing but water, I take the form of the wind and remain unmoved in the sky. When all

the tattwas dissolve themselves. I shall remain unmoved in this glorious state like one in sound sleep. I shall remain so till Brahma begins another creation. I enter the Brahmanda then, come to this tree and live in here.'

Vasishtha : - "Bhusunda, you live for many kalpas continuously, but the other yogis do not do so; they attain Moksha.

Bhusunda : - "This is the niyati, or the divine ordination of the Supreme Spirit, This is inscrutable. His will is that I should be so and they thus. None knows what happens. Every thing is as it should be; not otherwise; this is Nature's ordination. By my desire this kalpavriksha exists here every Yuga.

Vasishtha : - "You have great longevity, the high salvation and the mind quite fit for Yoga; You are endowed with Jnana and Vijnana, knowledge and culture and courage of conviction; You have witnessed many creations, deluges, natural as well as unnatural and great Deluges. Do you remember the most peculiar and the most wonderful things?

Bhusunda : - "One is that the land under the Meru Mountain was devoid of earth, trees, mountains, grass etc. It was filled with heaps of ashes for eleven thousand years. There was no Sun, no Moon, there was no difference between the night and the day. It half shines by the light of the Meru; like the Chakravala mountain it is half in darkness and half in light. In the great war between the gods and the demons, many fled away fearing death in war to this place. This was for four Yugas the harem for the ladies of the Rakshasas, The waters of the oceans once spread everywhere except the Meru with the three Murtis, thrimurtis. For two Yugas, it was only with the forest trees nothing else. For four Yugas, it was full with mountains. The people had no cultivable lands and no cultivation as profession. For ten thousand years, it was full with the bones of

the dead like mountains. As darkness spread, stars disappeared, the travellers in aeroplanes ran away from the place with dread. The Vindhya mountain proud with all strength broke the sky-way and made the south full of mountains alone. Then Agastya was not there. I quite remember all the above things. Innumerable are the peculiarities; I need not tell all. The essence is this. I remember hundreds of the four Yuga-periods. I saw hundreds and hundreds of Manus. I bring back to my memory the rise of the Virat Brahmanda body; when the realisation of the self was thought of there were only lustrous bodies; no men, no gods; there was the Virat-Purusha only. In one creation, there were brahmins, only drunkards; the non-brahmins of heinous acts, the gods and many debauchees. Once the earth was full of trees very thickly grown and no seas; there were men born like Bhrigu without the coaction of man and woman. They were mind-born. When there was unnatural Deluge, the earth and the mountains, the bearers of earth were destroyed. Then gods and men with the attainment of Yoga lived in the sky. This also I remember. I quite remember when there was no Indra, no king, no upper and lower classes of men; between the Deluge and the next creation the quarters were full of darkness. I remember this very well. The effort to create, the difference of the three worlds, the state of the Kulaparvatas, the construction of the Jambudweepa, the division of castes and states of life, the division of earth, the stars-wheel, Dhruva's birth, the birth of the Sun and the Moon, the history of Indra and Upendra, the theft of Hiranyaksha, the earth's upliftment by Varaha, the devas, danavas, the naras the emperorship, the Matsyavatara to bring back the Vedas, the uprooting of the Mandara Mountain the churning of the ocean, the birth of Garuda with no wings and the birth of seas etc, the quite recent things are remembered even by far youngsters to me like you. So, I am not telling any thing about them:

anam

“ Garudavahanam Vibagavahanam, Vihagavanaham Vrishabbavah-
Vrishabbavahanam Garudavahanam, Kalitavanaham Kalitajivitah’

As I am of the highest longevity, I saw the most wonderful things; One who became the charioteer of Garuda in one kalpa became the charioteer of Hamsa, the Swan in another kalpa; the charioteer of Hamsa became the charioteer of the Ox in still another kalpa and again the charioteer of the Ox became the charioteer of the Garuda in another Kalpa.(1-52)

22. The Description of Life in Longevity

Vasishtha, yourself, Pulastya, Atri, Narada, Indra, Mareechi, Pulahu, Uddalaka, Kratu, Bhrigu, Angiras, Sanatkumara and other sages, Sankara, Bhringi, Kartikeya, Ganesa and other gods, Gouri, Saraswati, Gayatri, and other goddesses, Meru, Mandara, Kailasa, Himalaya, Dardura and other mountains, Hayagreeva, Hiranyaksha, Kalanemi, Bali, Hiranyakasipu, Prahlada, and other demons, Sibi, Prithu, Vena, Naabahaga, Nala, Mandhata, Sagara, Dileepa, Nahusha and other kings, Aatreya, Vyasa, Vaalmiki, Suka, Vaatsyayna and other saints, Upamanyu, Manki, Bhageeratha and others and different kinds of beings were born. To remember the present things and to forget the innumerable incidents also are not impossible. You had eight previous births as Vasishtha. Now, you came to me. In all your births you were not the mind-born son of Brahma; you were born from the sky in one birth, from the water in another birth, from the Wind in another birth, from the mountain in another birth, and from the Fire in still another birth. I saw three creations exactly like the present creation. The customs and systems of people and the situation of the quarters are the same as now. For ten creations, the time was the same; the creations also were equal. In them, the demons did not conquer the gods; the customs and systems of the gods and others were the same. In five creations, the Earth was submerged under the

ocean and the five times the Kurmavatara, the Tortoise uplifted it. I remember that the gods and the demons churned the ocean of milk by the Mandhara mountain ten times to get the nectar Hiranyaksha, who collected the homage - dues from the gods also took into the Patala with him all the medicinal plants thrice, Vishnu becoming Parasuram the son of Renuka killed the Kshatriyas in six kalpas; in many kalpas, this did not happen I remember Buddha being born hundreds of times in the Kaliyugas. Siva conquered the Tripurasuras thirty times, destroyed the sacrifices of Daksha twice; and conquered Indra ten times. Siva performed war for the sake of Banasura eight times. Hari and Hara by creating Saiva, Vaishnava, Pramatha spells created dread even to the gods. In every yuga, the Veda was not the same; as per the capacity of the human beings, celibacy, service to the Guru sleeping on the floor and other customs and the pronunciations of the Vedas were different. In every yuga, though the Puranas teach the same thing had different versions. I saw many Bharata Ramayanas written by the knowers of the Vedas like Vyasas and Valmikis. I have seen another great Ramayana in one lakh slokas; it is the science of knowledge. It teaches to behave like Rama and never like Ravana; in it knowledge is taught easily and clearly. Now Valmiki writes the Ramayana in thirty two thousand slokas; I know it; the world knows it; you will know it in due course. So far, the Ramayana is written eleven times; the world forgets whether it is written by Valmiki or somebody else, It is written again for the twelfth time, There is one more which is equal to this: that is Bhaarata. The previous one written by Vyasa was forgotten. It was written six times either by Vyasa or somebody else. That is not present now; so, it is now being written for the seventh time. I have seen different Puranas with different stories in the different Yugas. Other things also do not appear as they were before, They appear different in one Yuga and the same in yet another Yuga. For the eleventh time Rama is

(8)

now born to kill the Raksbasas. Hari as Nrisimha killed Hiranyakasipu for the third time just as the lion kills the elephant. For the sixteenth time, Lord Vishnu is going to be born in the house of Vasudeva. The world full of illusion is not existent at all. Though it appears as it is, it is only like the bubble in water, momentary. The transient illusion of drisya has in itself the Chaitanya, in which just as the waves rise in water, the drisya rises and dissolves. I quite remember the three worlds the same, quite different and half the same and half different, I also remember beings doing the same things; doing different things, the same actions and different actions. In every Manvantara, the course of the world is different, topsy-turvy. Its birth, growth and method are different and topsy-turvy. My friends now are different; the relatives also are so; the servants are different; and so are the props. I once lived on the peak of the Vindhya, some time in the Sahya, some time in the Dardura. I was alone some times with no relatives. Once I was in the Himalayas; I lived some times in the Malaya mountain; again in the Meru. Thus, eadless Yugas pass over. This kalpavriksha remains as it was without changes, with the same glow and glory. Though the tree is as it was, the quarters and the hill are not as before. The northern side of this mountain was previously different from the present state. The change is not detectable; but I remained the same all the kalpas. After my contemplation, I look at the creation, the course of the Sun, Moon the stars and the planets and the situation of the mountains like the Meru. The quarters, things that were there are now changed but I remain the same, recognising the change. As I realised that the world is sat as well as asat, an illusion is born in the Self. I have no illusion or delusion in my mind. Due to the power of delusion of the Self, the things are thus becoming manifold; different due to the changes in the quarters; due to the changes of time also, the son becomes the father; the friend becomes the enemy. Men are becoming women and women are becoming men.

I remember hundreds like this. I have seen the customs of Kali in Krita and vice versa; in the Treta and the Dwapara also, they became topsy-turvy. Gross rebellion against the Vedas and the Vedic injunctions was the order of the day; every one behaved as he or she liked or pleased. In some creations in Kritayuga itself the good customs and systems deteriorated ; that spoiled the order. Once Brahma spent four hundred Yugas in contemplation. Then there was no creation of Suras as well as asuras. I saw mind-creations; then there were no bodies of the five elements. It was full with the bodies of the wind, I have seen at the end of kalpas countries with very peculiar things and happenings of peculiar beings of peculiar worlds with very peculiar dress and languages. I can recollect to my mind all." (1-53)

23. Rejection of the idea of replying

Just to find out from Bhusunda, Vasishtha asked "Though you are roaming in the world, how is it that death does not snatch you away ?

Bhusunda :— " Sir, you are the realised soul, the knower of every thing; still you ask me. It is usual for lords to make their servants speak and be pleased. I shall tell you because obeying the orders of the elders is the duty of the good people. One who does not wear the garland of the pearls of the demerits of vasanas, is not hit by death. One who does not have the diseases of the mind, the deadly worms that enter into the body-creeper and the cutting saw of the tree of inhaling, is not harmed by death. Death can not kill one who is not burnt by the poison-fire of the deadly desire-serpents living in the body-molehill with the hoods of woes and worries. Death does not hit one who is not bitten by the serpent of avarice living in the molehill of the mind with the poison of passion and hatred. Death will not hit one, who is not burnt by the badaba-fire of anger of the body-sea, and the drinker of the water-viveka in full - Death

will not hit one, who is not crushed by kama, desire as the sesame seed by the oil-machine' is crushed. Death can not hit one whose mind ever rests in the Paramapada, the peerless, the pure and the holy. Death will not strike if the mind-monkey is not fickle, fallen in the body-flower-garden. The great defects the cause for the disease of samsara can not encroach upon the mind of peace and tranquillity. The woes physical and mental born of passion can not harm the man whose mind rests in peace. The man of peace of mind has neither rise nor set; neither remembrance nor forgetfulness and neither waking nor sleeping. He is of peaceful mind, who has no worries that darken the heart-sky and that are born from the vicissitudes of desire and anger. He is called the cool-minded who has nothing to give and nothing to take, nothing to renounce and nothing to desire but does actions. He is called the man of peace whose mind is not hit by moneys, bad qualities bad efforts mean, examples foolish, methods wrong and behaviour harsh. To one whose mind rests in peace, on their own accord come and stay various good things, virtues great, and all gains. One must make his mind devoid of illusions, and delusions, full with truth and passionlessness, devoid of the pleasures of flesh and prone to the happiness of Self-realisation. To the impure mind, the Paramapada is far away; therefore one must make his mind pure by driving away desires, the ghost of complexity and by keeping it ever in the highest Self. One must see that the mind is engaged in the attainment of knowledge that will be ever and anon happy in the beginning, happy in the middle and happy at the end ever driving away all sorrows and making itself eternal. The mind must be engaged in attaining the Paramapada, which is eternal, ever true at all times, the most safe and desirable, that which is attained by the wisest and the highest sages. The mind must be always attached to the Paramapada, the highest state of brilliance, ambrosia and unequalled happiness. There is no auspicious, permanent happ-

ness even in the Heaven of gods; in the abodes of demons, gandharvas vidyadharas, kinnaras and the ladies of gods. On earth with towns, cities, kingdoms, forest-lands, rivers and oceans, there is no auspicious permanent happiness. So it is in the nether world of suras, nagas and the damsels; nay in the whole Brahmanda itself nowhere there is eternal happiness. Moving with the waves woes, worries and diseases, having the whirlwinds of sorrows, very mean actions the sea of samsara offers no happiness at all. In the activities that make the mind fickle, there is only a bit of joy but no permanent happiness. In the samkalpas and vikalpas, that make the mind-milk-ocean confused and confounded, there is no permanent joy at all. All the pleasures of the senses are a bit sweet in the beginning and poisonous at the end, as sharp as the razor-edge and very peculiar. They never give permanent happiness. Ruling over the entire earth as its emperor becoming the highest of the gods, ruling over the three worlds are quite inferior to the glory of the mind that is at peace within. The scholarship of the Sastras, tactfulness in things done, the capacity to narrate stories with descriptions and to win the applause of the people is nothing before the glory of the mind at peace. Longevity with sickness is undesirable, that does not mean that death is better. To think so is foolish indeed. Neither hell nor heaven are desirable; they are transient. Peace of mind alone is desirable. The worldly things are beautiful and sweet only to the fools; are shunned by the great souls; they ever remain in the eternal happiness of the Self. (1-36)

4. What is Prana ?

Devoid of danger and illusion, the all perfect and the highest is the only knowledge of the Self. The Self-knowledge is the ore that destroys all sorrows and the illusion of samsara, the bad dream, the result of actions with desires from a very long time. This is born in the mind itself. This is not within the reach of

every Tom, Dick or Harry This destroys bad thoughts, demerits, and all woes. The Self-thought, followed by all rejection of samkalpas, drives away the bad in mind, the illusion of delusion just as the moonshine destroys darkness. In this Self-knowledge, the greatest of the achievements, there is no samkalpa; it is easy to great men like you and very difficult to people like me, the dullards. Men of wicked and sinful deeds can not attain it; there are many lady-friends to the lady-Self-knowledge in no way inferior to her, but equal to her. They are like the dewy drops of the Moon of knowledge; they are easily accessible more easily than Self-knowledge. I made friends with one of them called the knowledge of Prana, which destroys all woes, the upbringer of virtues and the cause for life. I became a Chiranjeevi, long-lived by this.' Vasishtha, though knowing every thing asked again 'What is Pranachinta ?

Bhusunda .- " Sir, you are the knower of all philosophy; the dispeller of all doubts and the interpreter of it, For the sake of fun you are asking this crow; all right, I will tell so that I will have clarity, I will tell you how I attained the Pranasamādhi and the Self through it, please hear. The beautiful body-house has nine gates and three pillars. The house-holder Ego with his wife Puryashtaka and his kith and kin, the panchatanmatras looks after it. The body-house has two ears covered with hair-grass; it has two eye-windows and the face-main gate, which is decorated with the arch-like teeth; there is a sub-building in between the shoulders, The five senses of knowledge are the gate keepers bringing news of the outer things like the form, touch etc. The house shines bright by the light of the all-expansive Self, The owner of the house during the waking state lives in the eyeball. The house is clean with the cleansing of blood-flesh watery mud cow-dung The bone-sticks, the sinews-threads bind the house hard. In the middle of the body-house, subtle sinews,

not seen, called Ida, Pingala, shine. In their middle is situated the heart like a three-fold-lotus, delicate and full with bones and flesh, Its pipes are spread above and below; its petals are delicate and beautiful, mutually intertwined. The petals blossomed from the end of the nose to the feet in the sky of the body by the watering of the apana-wind called Chandra. As per the movement of prana and apana, they some times blossom and some times contracted, just as wind in the forest returned by the groups of creepers spread to the four quarters, the prana and apana winds returned by or obstructed by the petal full with the wind in the heart-machine, spread to the four sides, enter the holes of the sinews and grow. Having grown, creating different places in the body-house, attaining the five names prana, apana, vyana, udana and samana, enter the groups of sinews, flowing in the body perform different duties, Just as rays come out of the Moon, the power of prana comes out of the heart spreads in the middle of the body and places above and below. The power of the prana entering the group of sinews naadis makes the body go, come, drag, let loose, fall, get raise up etc. The wise call the wind in the lotus of the heart as PRANA. By one of the powers of the Prana wind, the eyes move, Another power enables one to feel the touch; another power flows in the sinews of the nose; another power digests the food that is eaten; another power makes one speak. Why thousand words, Just as the driver of the engine makes it move as per his desire, the wind-god in the body performs many deeds, The prana-wind goes up; the apana wind goes down. I follow their course ever. They roam in the sky becoming cool and hot, though they carry the body-machine, they do not get tired, Both these winds are the Sun and the Moon to the sky of the heart, These are the forms of fire and the moon; they form as it were the two wheels of the chariot, the mind, the protector of the body-town. These are the favourite horses to the ego-king. I always follow the path of these two winds equa-

lly in the waking, sleeping and dreaming states and spend the days as if in sound sleep: I will do so forever. Their course is quite invisible as invigible as that of the 1/1000 th division of the thread of the lotus chord. In the middle of the heart the two winds always flow. Following the different courses of these two winds as described in the different Scriptures and worshipping them man gets rid of the clutches of death, attains the highest bliss and becomes birthless. (1-38)

25. The Description of Samadhi

Vasishtha asked Bhusunda again about the very course of the life-breath, Pranavayu, Bhusunda said "Sir, you know every thing but ask me to tell you, I obey you, please hear. The life-breath is of ever-moving and everywhere-going. It spreads and flows in, out above and below. So is the apana wind. To both in the three stages waking, sleeping and dreaming it is possible to control themselves. The coming out of the life-breath from the heart-cave naturally and without any effort is called Rechaka; from the end of the nose to the middle of the head and from there twelve inches downwards the flowing of the life-breath is called Pooraka; with the non-blowing of the apana, the absence of the life-breath in the middle of the heart is called kumbhaka; the Yogis enjoy this. Thus the pranayama is of three kinds, Rechaka, Pooraka and kumbhaka. From the gate of the apana to the middle of the end of the nose, a twelve inches space, this Pranayama goes on with no effort whatsoever. To this wind, the pranayama is happening in the outside itself. The existence of the apana, like the unmade pot in the mud, in the sky is called bahyakumbhaka the wind that is about to blow outside, blows or flows till the end of the nose; this process is called the first outside Pooraka; coming out from the end of the nose existing in the twelve-inch space also is called by the Yogis as Bahyapooraka. When the life-breath becomes calm outside and before the apana

wind does not enter, this equal state is called Bahyo-kumbhaka the unmoving apana's effort to move is called bahyarechaka; one who enjoys this bahyarechaka, attains salvation. The presence of the apana wind is also called bahyapooraka. one who realises the pranayama inner and outer will have no further birth. These are the eight kinds of states of Pranayama; one who practises this day and night attains full moksha. By constant practice, the winds in the body can be controlled in the waking, sleeping and dreaming stages, in coming and going and in every stage. One who practises this, though eats, his mind remains objective, never subjective. He attains salvation in a short time leaving aside the outside things. One who practises this, hates the outward things just as the Brahmin hates the skin of the dog. Those who practised this pranachinta, the knowledge of the life-breath attained salvation. If this is practised in all stages, there will be no more bondage. Their mind becomes devoid of the dirt of the physical body; though they do all deeds, they remain peaceful and enjoy happiness. The glory of the prana is its rising from the lotus-petal of the heart to the twelve-inch space outside and being there calm. The glory of the apana is to rise from the twelve inch space of the outside and enter the cave of the heart and remain calm there. When the prana-wind flows in the twelve-inch-space, the apana enters in through that path. The life-breath coming out towards the outside sky and flowing, it appears as the end of a flame. It goes upwards. The apana facing the sky of the heart, flows downwards. It makes the body grow form outside in the form of the moon. The prana wind being in it the form of the Sun or the Fire makes this body ripe. It in the form of the Sun heats the heart-sky and then heats the front part of the face. In the form of the Moon, the apana makes the face and the heart-

sky contented within half a minute. The Sun, the form of the prana devours the rays of the apana-Moon, To get at that place, the Brahmapada, the state of the Brahman is never to be born and never to get the grief of birth. The Prana-wind shining in the form of the Sun in and out of the sky, again wears the joyful form of the Moon. The same again leaving it becomes the hot Sun. When the Prana leaving aside the form of the Sun and getting the form of the Moon, that is when the Yogi realises the non-body state, non-action state, non-minded state, he lives in the Self with no woes or sorrows. Then the mind realises the Sun and the Moon in the middle of the heart too, rising and setting realising the nature of the Paramatma, there will be no birth or death, again. Whoever sees in the middle of his heart the rise and set of the Sun with the Moon, coming and going, with the greatest lustre is the real seer: the external darkness may or may not perish, one whose internal darkness of ignorance is destroyed is the attainer of the highest attainment. When the external darkness disappears, only the external world is seen. With the destruction of the darkness of ignorance, the heart-darkness, the Self, the Brahman is seen. This Prana-Sun alone can destroy the ignorance, the heart-darkness. Realising him is attaining salvation. Therefore, all efforts are to be directed for the realisation of this Prana-Sun's presence. In the cave of the heart, where the moon of apana sets, the Sun of Prana rises and becomes external. If the apana wind sets, the Prana-wind rises. If the shadow is off, there is Sunshine; if the Sunshine is off the shadow appears. Thus, when the Prana is off, apana rises; at the place where apana rises, it is destroyed; the place where apana is born the Prana wind is destroyed. The rise of the apana wind and the fall of the Prana wind is external kumbhaka; If this is practised, there is no need for sorrow. With the exit of apana and the rise of a bit of Prana, it is called inner kumbhaka, the practice of which drives away all sorrow. The

twelve-inch-space where apana rises and the sixteen-inch-space where the Prana spreads, making all Rechaka and if pure kumbhaka is practised, there will be no sorrows. One who sees the apana entering from the end of the nose and the entrance of the Prana in the body will not be born again. Both Prana and apana dissolve in themselves and make one rest in peace and Self. This is the sorrowless state. When the apana tries to devour Prana, when one realises that the time and place are nothing but the Chit, there will no more be sorrows. Also when the indivisibility of time and place, either in or out is realised there will be no more sorrow. When Prana and apana are mutually get themselves dissolved, time and place also get themselves dissolved. When the Prana sets and when the apana is not yet risen, the yogis call it effortless external kumbhaka. The inner kumbhaka attained without effort is called the Paramapada. That is the real form of Self, the highest, the absolutely pure Chaitanya. Like the fragrance in flower, the Chidatma is in Prana; it is not Prana; it is not Apana. Such Chidatma is to be worshipped. We worship the Chidatma, that which is not either with life, or without life that lies in apana just as taste is in water. We worship the Chidatma, nearer to the dissolution of Prana, far away from apana, and in between Prana and Apana. We worship the Chidatman, life to life-wind, great life, the best and the first among the body-holding beings. We worship the Chidatman, the manana of the mind, the intelligence of the intellect and the ego-cause of egoism. We worship the Chidatman, from whom all comes out, in whom all shines, and who as all this shines, We worship the Chidatman, the light of all lights, the purest of the pure the most good of all good things that which in spite of having the idea of mind, intellect etc is never deprived of its original nature. We worship the reality of the Chit, in whom the Prana does not rise with the exit of apana and that which is spotless, We worship the Chidatman, that prevails in the sky of the end of the nose

when apana does not rise and Prana does not set, We worship the Chidatman: in whom Prana and Apana set and never rise again. We worship the Chidatman, the place of birth of the inner and the outer Prana and apana, the goal of the Yogis and the origin of its birth. We worship the Chidatman, the charioteer of Prana, Apana, who appears as the power of Prana and Apana divided, and the all-mighty. We worship the chidatman, that is called Pranavayukumbhaka in the heart, externally Apanavayukumbhaka and that which changes with the idea of pooraka etc. We worship the Chidatman, who is the sender of Prana and Apana, the teacher of its existence, the object of pranopasana the formless: We worship the Chidatman, the cause of the movement of the Prana, the cause of the touch of the sense-objects, the cause of the bliss of objects and the cause of all causes. I lie prostrate at the feet of the Paramatma, in whom in reality there is absolutely no idea of blemish, of any division, whom all the creations take as prop, whose experience is only that of the Self, that worshipful god of all gods and the first and the best of all. (I-75)

26. The cause for the greatest longevity

By the practice of Pranayama, I attained this peace of mind and took rest in the pure form of the Atman. By this, I will not be shaken even when the Meru Mountain shakes, even for a second. The contemplation on the Atman, Atma Samadhi is quite undisturbed, sitting, walking, waking or sleeping; even in dreams, it is not disturbed. Even permanent or transient, likes or dislikes, joys or sorrows fall upon me, I remain in the Self, very pure and inner-minded. Let the wind be controlled or not; let the great flow of the course of the river is stopped or continued, none can disturb my state of contemplation; I do not remember any occasion when it is disturbed. Following the course of Prana-

panas, I saw the Paramatma, I attained the state of the sorrowless Eternity. I have been observing ever since the Deluge, the people submerged and submerged under the waters of the river of time; I have been observing very courageously. I never feel sorry for what already happened or for what is destined to be done to me. I remain in the present state of the present as witness and keep on staying in the Brahman. Leaving aside the desire for the fruit of my actions, doing things as they fall upon me on their own accord without any attachment like a sleeping man, I shine in my real only nature. Realising that the worry of likes and dislikes as hateful, I remain in the Self; hence I became the long-lived, happy and healthy. Following the Para Brahman, evident at the time of the apana does not rise and Prana does not set, I remain in the Self contented; hence I became the long-lived, happy and healthy. 'This I achieved; this I will achieve in the near future' - I have no such thoughts; hence I became the long-lived, happy and healthy. I will never praise or blame any thing to any extent whether of mine or others; hence, I am in this happy auspicious state. My mind has no over-joy when a good thing occurs; It will not be over-sorrowful when a bad thing occurs; it looks at every happening cool and calm; hence, I am in this happy state. Following the principle of renunciation, I renounced every thing ever, including the fear of death. hence, I am in this happy state. My mind achieved the state of equality and equanimity, sorrowlessness and desirelessness; hence, I am in this happy and healthy state. Like the sky, I look at with equal poise the piece of stick and the beautiful lady, the mountain and a piece of straw, fire as well as ice. Hence, I am in this happy and healthy state. 'What have I done to-day? What is it that I should do to-morrow?' - such thought-fever, I have none; hence, I am happy and healthy. Sorrows like old age, death loss etc, joys at the gain of kingdoms etc do not give me wee or worry; hence I am happy and healthy. I never think that this is my friend this is my enemy; he is different from me; hence, I am happy and

healthy, with long longevity. All that appears as of innumerable forms and the cause for all its glory is myself; having realised this, hence, I am happy and healthy with long life. I have no attachment with my body, eating, walking, rising, sleeping etc; hence, I became the long-lived. As one in sound sleep stage, I feel the samsara, the beginning of action as non-existent; hence I am in this happy healthy state. I feel the good and the bad as they come on their own accord when their time comes as the two hands of my body; hence I live happy and healthy, with long life. I became long-lived and happy, healthy, because I always maintain the firmness of courage that does not fall from the real state of the Self, friendly nature, the result of looking at all beings as the Self and all as equal. Hence I became happy, healthy long-lived. I have no attachment with my body from head to foot even a bit at any time; thus I washed off the dirt of my egoism; hence, I am happy, healthy and long-lived. Whatever I do, whatever I enjoy or experience, I shall do it with no attachment. Though bodily I do every thing, my mind is always not-doing. Whatever new I realise or achieve my mind does not feel proud at all; hence, I am happy, healthy and long-lived. Though I have the capacity, I do not insult others; I do not feel sorry even if others insult me. Though poor, I desire nothing; hence I am healthy, happy and long-lived. Though I am in the body appearing as full with life, I never see the Chidatman in all beings; hence I am even-minded, equal-minded. So, I am a long-lived happy one. Being always on the alert, I never gave scope to the ropes of desires and the desirous nature to enter my mind. Hence, I am happy and healthy, of great longevity. At the external things, I look as in sound sleep and am always conscious of their utter transience and uselessness. I am always alert and conscious of the Self and see its power always and in full; hence I am always healthy, happy and long-lived. I always see the world as ruined, reduced, torn, to pieces confused and reduced to nothing; hence I am happy,

healthy and of long-life. I feel the troubles and sorrows of others as of mine; hence I feel sorry for them; I am the dear friend of all; hence I am happy, healthy and long-lived. At the time of perils I stand firm like a rock; I am the friend of the world. I do not feel sorry or happy at the disproportion of riches and poverty; Hence I am long-lived, happy and healthy. I always feel that I am not I am; I have none to be called mine; I do not belong to any body; hence I am hale, healthy, happy and long-lived. 'I am the world; I am the sky dividing place and time' with this egoism in my mind, I am happy, healthy with long life. I always feel that the pot is Chit; the cloth is Chit; the sky is Chit; the forest is Chit; hence I am happy, healthy with long life. Thus, I am the black bee of the lotus of the three worlds, the long-lived Bhusunda Crow, as people call me.

The three-world-group is just a wave in the ocean of the Brahman. In it, I am being born and grown. Their attacks and counter-attacks are very peculiar; they are born and they are dissolved. This three-world-group is being born in the witness-like mind and intellect in the form of drisya. (1-40)

27. The end of the story of Bhusunda

Oh the great knower of the Self, by your order I narrated the story how I became long-lived."

Vasishtha :- Oh Bhusunda Bhagavan, you have given me the story of the Self, very happy to hear and wonderful and sweet to taste. You are a great soul, long-lived and like the second Brahma, Those who see you are lucky; their sight is holy. You gave the sanctifying story of your Self in full. I rounded the entire world; saw the richness of the gods; the scholarship of the learned, but never came across any as great a practical philosopher as yourself. If the whole world is rounded up, one may see one or two great men, but none can see great ones like you. All bamboos will not yield pearls but

just one in thousands; one can not come across people like you every where; only one at only one place can be found. To see you, a realised liberated soul is achieving a great thing by me. May you be happy; I shall go to the world of the Seven sages and perform my duties of the noon."

Bhusunda stood up and got the hands as per his desire; he pricked the golden sprouts from the tree, made a cup of them, filled it with frost-white-flower-filaments and pearls and created arghya. with the arghya he worshipped me as he worshipped lord Siva with deep devotion; bidding goodbye and asking him not to follow me, I flew up to the sky like a bird. He followed me to a distance of one yojana. I took his hand into mine and requested him not to come further; I then disappeared; Bhusunda turned back. It is very difficult to part with the holy wise. We both disappeared like waves in the ocean, I reached the place of the Seven sages thinking of Bhusunda. My wife Arundhati received me with worshipful devotion. I saw Bhusunda in the Kritayuga after two hundred years passed. This is Tretayuga, You are born in the middle of this Yuga. eight years back, I saw in the same hill, on the same tree, the age-unaffected Bhusunda. I gave you this story of Bhusunda, very peculiar-You heard. Understand aright and do accordingly." The wise who interpret the story of Bhusunda aright and realise the truth will cross over the river of illusion, with the floods of births and deaths and their fear with all quickness. (1-21)

28. The Highest Yoga of Salvation

"Rama, this is the story of Bhusunda. Like him you also by means of the practice of Pranayama, cross over the ocean of samsara. By constant practice of Jnana and Yoga like Bhusunda, you also attain and stay in the Paramapada, which can be attained by those who practise Pranapananirodha with detached mind. You have

Just now heard the two methods of Prananirodha and Jnana. Follow the method you like.

Sri Rama:- "Revered Sir, You are the Sun on Earth. By the rays of your jnana, the ignorance of my heart, that covered the real form of the Atman vanished completely. I am fully awakened, contented and entered the real form of Self which I realised. I am like another Vasishtha of great wisdom. While giving the story of Bhusunda, you spoke of the body-house, built by flesh, bones and the skin. Who built that house ? Wherefrom did it come ? How is it in existence ?

Sri Vasishtha :- To understand aright the reality of the Truth and to drive away defects, this is useful. Hear attentively the body-house, with the pillars of bones, pasted with the flesh and blood is not constructed by any body. The body-house is as good as the reflection of the Moon in water. For the reflection of the Moon falling in water none is required; The body, like the reflected Moon in water appears in the form of sat as well as asat. Really there is only one Moon, but at the time of the delusion of the appearance of two Moons there are two Moons; thus, really there is no body, but at the time of delusion there is the body; hence it is said that it is sat as well as asat. The dream is false, but at the time of dreaming, it appears to be true. The bubble is not different from water, but it is true in the form of bubble but false in the form of water. From the point of view of the body, it is true; from the point of view of the Self, it is false. At the time of delusion there is water in the desert sands, but the truth is otherwise, Hence the water is called sat as well as asat. The body is born there is the thought of "I am the body". Hence, the body-house full of flesh, bones and blood is really a delusion.

Leave aside the delusion of the body; only by imagining that you are the body, you are having thousands of bodies. Of them which body will you take ? When you lie down on the soft bed, you dream of wandering in the quarters. Where is that wandering dream-body ? Even when you are awake, you imagine that you are in heaven or in the Meru. Where is that imaginary body ? In a dream, you dream another dream in which you roam on earth. Where is that body ? In the imaginary world, you imagine another world, in which you had enjoyed pleasure. Where is that body ? In your imagination, you enjoyed a beautiful lady in coation. Where is that body ? All these bodies are the imaginations of the mind and hence false. So this body of flesh, blood and bones also take it as imaginary. Riches, bodies, countries etc are the imaginations of the mind. Take this world as a long dream, or long delusion of the mind or a long imaginary kingdom. The truth of my words you will realise when you attain full knowledge just as every thing appears clear as the Sun rises. At the time of dream, this world appears to be false; at the time of the realisation of the Brahman, this world appears to be false. I told you previously the origin of the lotus-born, Brahma. Then I told you that the mind full of imaginations of creations began the creation of this very peculiar world. Thus, the body also is the delusion of the mind. Just as Brahma is the creation of the mind, at the end of the previous body, another body is created, all the other bodies also are only creations, false. With the increase of vasanas, this body is formed. The body or the great samkalpa in the form of the world, by self-effort, makes the mind turn inside and tries to show the Atman or the Self, then all appears as Chinmatra: if it is thought otherwise it becomes otherwise. If this thinks that this is I, that is mine, this is samsara, etc, by the power of thought or imagination, they appear to be true. The idea that which is strong, appears to be true. By strongly imagining one thing seriously, it alone appears, just as his lady-love alone

appears always to the ardent lover. In a dream at night, the day's actions appear as true by imagining them. By the power and force of imagination, the samsara appears to be true. In the dream, a soon passing moment appears as a day; by imagining, the momentary samsara becomes very long, and eternal true also. At the time of hot Sunshine, does not water appear in desert sands? Thus, the false earth also appears to be true by the power of samkalpa. As per the defect of the eye, in the sky appears peculiar colours like the feather-bunch of the peacock, the goddess of the world appears due to ignorance. One with good sight never sees colours like the feather-bunch of the peacock. Thus, to the eye of the realised soul, the world does not appear. The coward is afraid of the imaginary or the dream tigers, lions etc. but the jnani is never afraid of the samsara which is only imaginary. All that appears is the only Brahman in all forms, Then who is afraid of whom? Drive away the ignorance of the fool; he becomes pure with detachment; he will never see the world again. With the realisation, the delusion of the mind vanishes, never to be seen again, just as gold will never become copper. The whole world is all false; this is neither sat nor asat, knowing this, leaving aside other false creations is the Real Seeing. It is the real seeing that realisation that life, death, heaven and hell, knowledge and ignorance are all false; I, You, the whole samsara the quarters etc are all delusion-this is the only true perspective; The mind can find out the truth in this sat, asat samsara. If one gets this true perspective, the mind will never deviate from the path of knowledge; by this the mind realises the truth of the sat as well as the asat, becomes desireless and full of Peace. Then it will neither praise nor blame; be neither happy nor unhappy. This seeing the Reality makes one happy devoid of the three kinds of tapas, worries and finding out the ultimate reality. When death is inevitable to each and every one of the relatives, the death of any relative is not a matter of sorrow. Every one who is born

enjoys happiness to some extent; then it is no matter for joy. When it is inevitable, the time of death is a matter for concern. Every one has his own dangers and joys; they come and go; it is no matter for concern. The worlds rise like waves, grow, expand and disappear; there is no cause to weep or be glad of. The sat is always the sat; the asat is always the asat; it can never be sat. The world is the peculiarity of illusion, which is asat. There is nothing to gloat over. There is no 'I' in the past, the present and the future. This body is born of the actions of the body of ignorance. It is no matter for sorrow. I am not the body; I am the Chidatman. What is sat and asat to me? What for shall I weep? Nothing. This determination of the knower of the Self will never go from his mind. The samsara is never born from his mind, which has no woe or worry, but only peace and tranquillity. The sage who ascended to the heights of the Brahma-bhava, the idea of the Brahman, leaving aside the external physical idea rests only in the Brahman. The Tittiri bird to build its nest brings only soft grass-pieces; the knower of the Self will always have the idea of the Brahman rejecting the essencelessness of samsara, in which he has no interest or curiosity as he never believes in it, too much of engrossment or interest is the cause for destruction. Just as the ox is tied by a long strong rope, man is bound by the rope of over-interest. Realise this intellectually, have no over-interest. With pure heart leave both interest as well as disinterest; do your duty; never do that which is not your duty. To one who realised that the world is false will become calm like the world in the evening. Leave aside the temptation for the objects of the world as they are all false, a creation of the mind. Then you will shine as the eternal Chidakasa, the all-spreading, devoid of all, ever eternal. When you come to the strong conclusion that you are not the ego and the pleasures of the world are not true you will not be affected by the vain show of the worlds or the dangerous delusions. You may think that you are the form

of the Chit, the all-inclusive. Both these aspects are good to the good. Follow either of the two paths as per your liking. Or leaving aside both, giving up desire and hatred, live in the world. You can obtain any thing at any time either in heaven or earth by giving up passion and hatred, likes or dislikes. What one does with attachment and anger makes him a fool and gives him bad results. The deer will not step in the place that is burnt by wild-fire; in the mind that is polluted by passion and anger, no other virtue enters. He is a Kalpavriksha in whose mind-hole, the serpent of passion and anger will not enter or lie hidden. He bestows every thing desired by every one. Fie upon those who are clever, courageous, virtuous and scholars but polluted with passion and anger. They are equal to foxes. It is very mean to think that 'My property is now being enjoyed by others; I could not get from others my due.' Properties, riches, friends, relatives etc are things that come and go, never stationary. It is the illusion that creates likes and dislikes; there is no meaning in having attachment or detachment for them. To be neutral is always better. It is this illusion that creates samsara and throws in it men of lust likes and dislikes. The power of men and money are false, not real. In reality, only the Atman is real, true, eternal. In the beginning and end, the world is false, how can it be true in the middle? If one takes interest in one that is mean and wretched in the beginning, middle and the end, it gives him only mental torture. Who will be interested in the tree created in the sky by some one else? One created a beautiful lady in the sky; another came and enjoyed her - the creation of samsara is such. Do not fall in the great delusion. This samsara with innumerable beings is causing worry only to fools and the ignorant. The wise look at it as a town of the Gandharvas unreal and false. Its rise like the town in a dream is false. The samsara you see is a tree or town seen in a long dream. It appears if one is immersed in the sleep of ignorance. The world is a long dream appearing everywhere. You are in the sound sleep

of ignorance and you are seeing the samsara - illusion. Possessing the goddess of riches, one renounces the goddess of poverty; thus, you leave aside this long dream of ignorance. Be awakened like the morning lotus; then you will see the Atman - Sun, who has always rise but no set, unobstructed and the only Chit. Rama, awake, arise; I am even rousing you, get awakened, observe the sun of the Self; I am pouring forth upon you the rain of knowledge in sweet words. Awake, arise, attain the highest knowledge; see the reality; the real form of the self, the true form of self; give up the false illusion of the world. Really, you have no birth, sorrow, defect, illusion. Leave all delusions; establish yourself in the Atman. All the ideas of your ignorance are now destroyed. You attained the essence, the undisturbed keen sight; like an undisturbed sleeper, you are happy. Be ever pure and ever be in the Brahman." (1-94)

29. The world is nothing but the full Paramatman

Rama hearing Vasishtha became very peaceful enjoyed the highest bliss. All people present there attained tranquillity. Just as clouds fill the fields with water and stop raining, Vasishtha raining the nectar of spiritual exhortation stopped for a while. Rama was awakened from his immersion in bliss. Then Vasishtha again began his speech and said 'Rama, You are well - exhorted; you realised the Self; maintain that stand firmly; never deviate from this and fall in the abyss of samsara. To the wheel of samsara, the axle is samkalpa; if it is prevented from turning, the wheel stops itself. With all the force at your command, the force of self-effort and the right interpretation of the Sastras stop the mind first. Reject the fool's notion of God; use the force of self - effort. That which is not possible by any thing else is possible by self - effort. Like the turning of the wheel, the form of ignorance the world that is asat is appearing like sat. The causes for the increase of ignorance and illusion are the world and the body; they rise from sam-

kalpa and roam; It is this samkalpa that creates the vasanas of objects and becomes the cause for rebirths. So, the wise should not think of the joy or sorrow. This body is more wretched than the body painted in a picture. The painted man has no samkalpa whereas the living man has; the face of the living man fades away in sorrow; drops tears; the form of the man in the picture is permanent, but not the body of the living man. The death of the living man is unavoidable; his body becomes perished reduced by woes and worries, dread and diseases; becomes pale by tears. The painted body gets spoiled if some one spoils it; but the living man's body spoils itself. The beauty of the painted man does not diminish but that of the living man fades away. The body of flesh and blood, the physical body is destroyed in spite of our best efforts to keep it beautiful. Hence I said the physical body is worse than the painted body in a picture. The merits of the painted man are not found in the living man. Thus the physical body is worse than the painted body in a picture. Then why does man keep faith in the living body? The body of flesh and blood is worse than the body in a dream. As the dream body is momentary, it does not experience the sorrows of the living body, which is troubled by deep long sorrows, The imaginary body also is momentary; the physical body is false in reality; only fools reap sorrows from their belief in it. Just as the picture-painted body, though torn, or wounded remains unharmed the imaginary body of a man though spoiled, there is no harm. The imaginary kingdom though lost, the second illusory Moon though set, the effort in a dream though spoiled, the water in the mirage though polluted, there is no harm. In the same way, there is absolutely no harm even if the imaginary, quite destructible by nature, machine of the human body perishes. Rama, even if the physical body is praised or blamed, there is no harm to the Self. The Self will never be shaken even if this body is harmed; it will never become lost, or mutilated. If the body is destroyed, none is

destroyed. When one gets in a seat in the turning-wheel mechanism, he feels that the quarters are turning round, the reason being the turning of the wheel; thus, if one possesses a high degree of false-knowledge and gets up into the wheel-seat finds, the machines of the bodies everywhere. Then he realises that the wheel of the body turns if turned, falls when it is thrown from above, gets destroyed when it is destroyed. With courage this illusion should be driven away. The builder of the body is samkalpa. Though it is false, it appears to be real by false knowledge. When the doer himself is false, how can the deed be true? Like the creation of the serpent in a rope, the origin of the body also is false. Though the body is false, it shows the actions of the world as not false but true. The actions of the inanimate body can not be called true. At the time of illusion, the body appears a bit doing, it is not the subject. Desire is the cause of doing; it is impossible for the inanimate body to have desire. The changeless Atma also can not have desire. Therefore, there is no creator for the world. The Atman is only the witness or the onlooker. The lamp that is not moved by wind stands as the onlooker or the witness and the light spreads dispelling darkness. The Sun remaining in the sky makes the world attend to its duties. In the same way, like the Sun, remain as only instrumental, quite unattached, Perform the duties that fall upon you. The body-house is false and empty; it appears as true like the ghost created by the mind of the boy. We do not know how the ghost of ego came and occupied this body-house. Do not fall a prey to this ghost because those who fall as victims to this ghost will go to hell. Afraid of the mind-ghost that entered the body-house, even great men, took recourse to samadhi to escape from its clutches. One who is able to drive away the mind-ghost from the body-house, though living in the vacuum body-town, will not be afraid of. It is really a great wonder how people living in this body-house for long knowing full well that such houses in thousands were destroyed

previously still cling to it attached and aimless; they still mistake the body to the Atman. Why and how we do not know. Those who die in the body-house occupied by the mind-ghost become ghost-minded. He who believes and lives in this ghost-house also is a ghost himself. The body-house is quite transient. Rama, completely give up or get rid of the flow of ego in toto, follow the footprints of the Atman. Those who want to fall a prey to the ego-ghost and go to hell, will have no friends or relatives. Whatever is done with egoism, like the poisonous creeper is deadly. A fool who celebrates his egoism having no discrimination and dispassion is a fool who lost every thing. Those who fall a prey to ego-devil are pitiable creatures, the dry fuel to the fire of hell; they will be unhappy here, there and everywhere. The tree in the hole of which the ego-serpent hissing emits poison falls down to the earth quick. Let the ego-devil be are be not in the body; do not look at it even with your mind. If you just ignore its presence and have nothing to do with it caring a jot for it, it will not do any thing harmful. Even though the mind-devil is in the body-house, the ever-flourishing Atman loses nothing. To count the dangers faced by the mind-devil-body-holders always even hundred years are insufficient. "Alas, I am dead; alas, I am burnt" such cries as these are the cries of sorrow of the ego-devil-predominating-souls and not others. The sky though all-spreading has nothing to do with any body or any thing; the Atman has nothing to do with the ego. The inanimate, disease-roped-body-mechanism can not do any thing on its own accord; what it does is the action of the ego and its effort. The Atman is devoid of actions; it does not do any thing. To say that it is the cause of actions is to say that the sky is the cause for the birth of the tree. By being near the lamp, the wall shines; by being near the Atman, the mind shines. There is absolutely no relationship between the Atman and the mind, chitta; like the earth and the sky they are different, the one is the form of Chit and the other is that of the inanimate. The

fools are deluded by thinking the mind as the Atman simply because the mind is surrounded by the power of the Atman that exhibits the fickle power of movement. You are the all-knower, the Atman. Drive away the delusion of your mind. How is it that you have, fallen into it ? The mind-devil living in the body-house, a vacuum can not touch the Atman but silently thinks that it has touched it. Rama, leave aside the mind-devil the cause of samsara, the stealer of courage and the quite inauspicious and become the restful yourself and shine resplendent. No body, the right perspective of the Sastras the exhortation of a great Guru, the kith and the kin or any body else can save one who is under the grips of the mind-devil. With the destruction of the mind-devil, one may be saved by the exhortation of the Guru, the right perspective of the sastra or the help of the kith and the kin just as the deer may easily be lifted up when it is stuck in the slight mud of a small lake. The mind-devil roaming over the empty town called the world destroyed completely the body-house. Who is there not afraid of the mind-devil, who made the empty forest of world which is no other than the only body its dwelling place ? In the town of the world, there are just a few houses worth living for the wise which are devoid of the mind-devil. Rama, all the quarters which you see are full with mad devils living in body-burial grounds. In the forest of the world the Atman like a foolish boy is immersed in illusion of passion. This can be lifted up and saved only by courageous self-effort. In the empty forest of the world the deer called the mind-devils roam in search of and being very fond of the grass of sense-objects. Do not be one of the deer yourself and be mad after the grass of sense-pleasures. In the forest of the earth innumerable young deer roam for sense-pleasures; let them; you be a lion killing and eating the elephant of ignorance. Never become one with the men beasts roaming in the forest of the island of Jambu, Do not immerse yourself in the mud of kith and kin like the buffalo

in the pool of wet mud, which will be cool only for a while but the mud will stick up to your body causing grief. The worldly pleasures are too many; give up them all. Follow the path of the wise and the saintly; think of the greatest gain; stick up to the Atman; be in the Atman only. Never immerse your self in the pleasures of the flesh; they are unholy, wretched, useless and fatal; there is the chainta-chandi, woe-devil lurking to devour you. One fool (samkalpa) created this body; another fool (ego) lives in it; still another fool (the mind) weeps in it; yet still another fool (the ignorant) enjoys it - thus this is a wheel of fools.

The Story of Sivapooja, worship of Siva.

Hardness is the form of the stone; there is no other form to it; thus, the Atman has only the form of power and no other form it has. The enjoyment of happiness and woe can not be to the Atman. The stoneness of the stone, the potness of the pot are not different from their power. Thus, the mind is not different from the Atman. Once lord Siva, the moon-crowned, sitting once in olden times in the cave of Kailasa told me this to drive away the sorrow of samsara from me. I shall tell you another method of knowing the Self; please hear. Above heaven, there is the Kailasa mountain. It shines resplendent like the flood of the rays of the moon; it is the recreation- place for Gouri, the consort of Siva. There lived Mahadeva, the half-moon-crowned. Once I went there to worship Siva. I built a hermitage near the Ganges and began to worship Siva. Leading the life of a recluse, I was there for some time; the Siddhas used to come and surround me; I used to learn the meaning of Sastras from them. I got a bowl to gather flowers. Days passed by. It was the month of Sravana; the second quarter; the eighth day; it was night; the quarters were silent; there was no movement of animals; as a matter of fact, no movement of any thing at all.

The thick darkness could be cut into pieces by the sword. Half of the first quarter of night passed by. I came out of my samadhi and looked at the external nature. Suddenly, a flood of light surrounded the forest. It was like a white cloud, thick moonshine that made the quarters very bright. The thick-dark forest shone bright. With wonder I looked around with an eye of knowledge. I saw lord Siva, catching hold of the hand of Parvati proceeding towards me; Nandi was showing the way. I carefully stood up, making my disciples conscious, took the bowl of arghya in my hand, became holy by his sight, being joyful stood before him. From a distance, I offered the arghya after offering my handful of flowers. I saluted and lay prostrate at his feet. with a cool look he made my mind cool. He sat on a happy seat of flowers; I offered arghya again and worshipped his feet with the mandara flowers. I worshipped him with praises, salutations as per the scriptural commandments. I also worshipped Gouri along with the galaxy of Matrugas and her lady-attendants. in the same way. My mind became cool and tranquil like that of the full Moon. He spoke to me with cool merciful looks thus " Oh Brahman, the knower of the Self, is the bent of your mind becoming calm resting in the Paramapada auspicious? Does your penance cause you auspiciousness without any hindrance and give you repose in the Self ? Are you rid of the fear ?" I humbly replied to him thus. "For those who immerse in remembering you and your auspicious deeds, there is nothing which they can not acquire; there is no fear of any kind to them. There is no being in the three worlds that does not bow down at the feet of those who dance with joy absorbed in remembering you and praising you. The place where the people, immerse themselves in remembering you is the glorious place the country the glorious country and the village the glorious village. The glory of remembering you is the fruit of the glorious past good, the increaser of the present good deeds and the gro-

wer of the future seed of joy and happiness. Your remembrance is the tumbler of the nectar of knowledge; the Moon is the moonshine of courage; the gate keeper of the town of salvation. By the power of the touchstone of your remembrance, I got rid of all the dangers that threatened to devour me." So saying I saluted to him and said again; 'Oh Lord, by your grace, the quarters are full to me, I have no desire for any thing. But, I have a doubt. Will you kindly clarify it ? What is the real form of the worship of God, impassionate, the destroyer of sins, the bestower of all auspicious things ?'

Iswara said "Oh sage, I will tell you about God, by the worship of whom once, salvation is definitely certain. What is the name of the God you asked me ? Do you know him ? Is he the Lotus-eyed ? the three Eyed ? The lotus-born ? Not the Wind-God, not the Sun and the Moon, not the Fire-God, Brahmin or Kshatriya, he is neither of us ? None who is in the form of the body nor the mind; not the gods, not Lakshmi; not intellect; but the real form of samvid, the non-artificial, the beginningless and the giver of joy eternal. How can a thing limited or divided by the word 'A' etc be God ? God is the doer of ten things e.g. Play, conquest, actions, lustre, praise, joy, pride, dream, brightness and going - all these are possible by illusion in the Brahman. All these are not happening in those whom I quoted. How can they be Gods ? The wise know that God is Chaitanya, unartificial, the beginningless and the endless. It is that Chaitanya, Pure Consciousness is called GOD and is worshipped by the world. He is the only one having the real satta; the rest are in the form of the Atman, it is for only those who are unable to understand this, the divisible God's worship is prescribed. One who can not go to a Yojana the distance is measured by only, mile. The result of the worship of Rudra etc is limited, accountable; but the result of the joy derived from the unlimited, indivisible worship of the Atman-God is non-artificial, beginningless and

endless and eternal. One who goes after the artificial, leaving aside the non-artificial fruit is the same as one who leaving aside the pleasure-gardens of Kalpavrikshas and goes after the troublesome thorny bushes. Those who know the reality of worship, the worship Atman-God, the pure, the auspicious and the real form of Chit. The flowers with which they worship Him are knowledge, equality and peace. To worship the Atman-God with these three flowers is real worship, not the worship of the form. Those, who worship the form leaving aside the worship of the formless AtmaChaitanya undergo troubles for long. Leaving aside the worship of the atma-chaitanya and worship the ordinary gods is the useless play of the child. The Atman-God is the real God; He is the highest cause; He is the most auspicious God; He must ever be worshipped by Jnana, knowledge. This indestructible, immaculate Chidakasa, that took the form of Jiva is the Brahman, the Atman, who must be worshipped and none else. The worship of the Self is the real worship and the supreme worship. ”

Vasishtha:- “ Pray tell me the way how the Atman, the form of Chidakasa appeared as the world and how he took the Jivabhava.

Iswara :- There shines resplendent the endless Chidakasa. Its origin and evolution are impossible; It alone remains at the end of kalpa. The light of the Sun and the Moon, infinite by itself, falls on all quarters and moves, then it becomes black, yellow, white etc; in the same way, the indivisible Chidakasa moves as illusion and becomes the world. Really there is the only pure Atman; the world like the town in a dream due to illusion appears reflected in the Chit itself. It can not be said that Chaitanya itself becomes Jiva and again attains its own form, because the non-dual non-evolutionary Chit can never leave its nature and attain another. It appears as world by the covering of illusion, maya. So, really, the world appearing as the town in a dream is non-evolutionary

chidakasa; there can not be another idea there. The mountains, the worlds, the Atman, the Jiva, the five elements all are nothing but Chinmatra. At the time of creation, search in the three worlds and tell me if there is any thing except pure Consciousness, Chaitanya. Aakaasa, Paramaakaasa; Brahmaakaasa, jagat, chit-all these are synonyms like paadapa, Vriksha' tree etc. If you keenly observe the dual world in dream or in illusion from the point of view of truth, you will know that Chidakasa itself appears as the dual world. Just as the Chidakasa in dream appears as the world, this waking-dream state also sees the Chidakasa as the world. Either in a dream or waking state if the Chidakasa is taken away, nothing remains. Without Chidakasa nothing happens; that is to say that the whole world is chinmatra-Brahman. By means of samkalpa, the worlds rise from paramakasa and show the Brahman in the dual form. Therefore understand the world as a false dream appearing in Chidakasa. The objects seen in a dream are the Brahman in the form of Chidakasa, the whole creation, its objects are all only Chaitanya. In the dream-town there is nothing but pure consciousness, in three worlds also there is nothing but pure consciousness the glory of every creation, the good and bad things of the past, present and the future, time and place. the mind etc are all nothing but Chaitanya, Pure consciousness. The object that is determined as eternal truth is the form of 'TWAM' and the form of 'AHAM' and the form of the world. This is the most worshipful God. Paramatma, the form of Chidakasa is the real form of yourself, myself, of others, of the world and all objects; but for him they have no form at all, of their own. Just as the created dream town has no other real form than Chidakasa all the objects from the beginning of creation uptill now have no form other than Chidakasa. (1-152)

30. The examination of Chit leaning towards Chetya

Iswara :- " Thus, the whole world is the form of only Paramatmaswaroopa. The Brahman in the form of Paramakasa

is called the Paramadaivata. His worship alone is auspicious; it gives all. It is the prop of every thing. This worship is devoid of all external paraphernalia. It bestows peerless joy and happiness. It is continuous, uninterrupted. As you are the attainer of the knowledge of the Self, I am revealing this to you. To worship this Paradevata, no flowers, no incense and no hymns are required. The worship of flowers etc is intended only to unawakened souls, childlike people and the non-knowers of the Self. Without the knowledge of the Self and the qualities of Sama, dama, etc ignorant people go after flowers, pictures, idols and their worship. Only fools are satisfied with it. This kind of worship leads one to achieve dreamlike things of the world. It is not fit for people like you. The Self-God about whom I am talking is God even to us. He is our source. He is no other than Paramatma, the prop of the three worlds. He is above the trinity; beyond all samkalpas; the source of all samkalpas, the doer of all good; he is both every thing and nothing. He is indivisible to or by space or time; the doer of all actions; this Pure Consciousness is being known as God. The Pure Consciousness is beyond the fruits of all actions; it is present shining in every thing; it gives strength and sustenance to all and takes back again. God is the Brahman, staying in between sat and asat. He is called the Paramatma; he is also called "Om Tat Sat" This Atman, by the nature of its absolute power is everywhere equally. It is also called great Chit(Mahachit) and Paramartha. As the creeper has juice in it everywhere, this usual form of power and the greatest power in every thing every where following. This Mahachit that lies in you, in Arundhati, in Parvati, my retinue, myself and the whole world is called by the great as God. Fools give the name God to one who is with hands feet, etc. There is nothing but Mahachit in it. This is the essence of all and the whole of samsara. This Chittattwa is the God, all inclusive; the form of ego, this Chittattwa bestows every thing. It is not far far away; it is not unattainable; it is ever present in

the body itself; in the sky also. It is this chittattwa that performs the functions of eating, ruling, going, breathing and acquiring knowledge etc. Full of peculiar deeds and shining, this body-town-stands as per his real form; he lives in it, in the cave of the intellect, which is the deep cave in the body, possessing the five kosas, layers and is called Guheswara, Lord of the cave. For the sake of teaching to students, his sixth sense, the mind also is called the pure Chit, chitta, the sign of the great Chit. He is chinmaya, full of Chit, the Sookshma, the subtle. Sarvavyapi, all spreading and nirlepa, unattached. It is He who makes the forms shine and not-shine. That thing the Chidvastu, quite pure real form, performs all the actions of the worlds just as the god of the Spring Season, Vasanta gives juice and makes the trees shine resplendent with foliage, flowers and fruits. A beautiful power in it, called the Chaitanyasphurti, the glory of Pure Consciousness comes out and becomes many things with many names. One of it is the sky; another is Jiva; another is Chit; thus it has also the names kala, chitta, kriya, dravya etc, particle of light, the mind, action and the object respectively. Due to the very peculiarity of fitness, it is also called bhava, vikara, prakasa, saila, tamas, Chandra, Indra, yaksha etc, sat, change, lustre, hill, ignorance (darkness), the Moon, India and the Yaksha, etc. The Spring, Vasanta is devoid of desire and yet brings forth sprouts, this Chidatma also brings forth and spreads the goddess of the worlds. If the truth of the oceans of the worlds is to be found out, only the Chit-water exists. It is their body. The chit-Isvari takes in the nectar of samkalpa deposited by the mind-black-bee in the body-lotus-lake. The worlds of including the gods, the demons, gandharvas, mountains and oceans etc, like the water in the whirlwind, flow out from the power of Chit. This illusive wheel of

samsara is turning round and round falling in the Chit-chakra, the wheel of Chit. The rounds of the wheel of samsara are the affairs of doing and enjoying, the causes for bondage and full with the chitta the mind. The rainy season with the rain - bow and the pieces of clouds endowed with thunders drives away the Sunshine of the day; thus, this Chaitanya taking the form of the four-shouldered Vishnu, with the weapons of warfare drives away the demons and destroys them. It is this Chaitanya that takes the form of the ox-charioteer, the three-eyed, the moon-crowned Rudra, the black-bee of the lotus-face of Gouri. Again, it is this Chaitanya that contemplating on the Chit, takes the form of Brahma, the black-bee on the navel-lotus of Vishnu and the big lake of lotuses of the Vedas. Just as the tree has many leaves, gold has many ornaments, the Chit has many forms bodies. It is this Chit that takes the form of Indra'' at the feet of whom all the gods lie prostrate and who is the crest-jewel of the three worlds. It is this chit that takes the form of the Sun, shining like the sea-waters in the middle of the three worlds rising and falling, rising and setting. It is this chit Moonshine-sprinkling its lustre in the three worlds blossoms the lilies of Jiva-chaitanya. Just as a woman becomes pregnant, this chit takes the form of a mirror and takes in the reflection of the world. Just as the power of water becomes ocean in the form of water, this Chaitanya causes existence of the fourteen worlds. This Chit in the field of the sky takes the form of the creeper, creating peculiar floods of light-flowers the samkalpa sprouts, the satta-fruits, and the drisya-flowers called sat and asat. These flowers - steal away the thinking capacity, the Jivas are the flower dust of the creeper of Chit. The creeper is coloured by the juice of the vasanas. It is covered by the knowledge-clothing with vikalpas. It is filled with the efforts of the mind as buds. It contains the three-world filaments of the past and innumerable in number. It shines always with the glory of movement. It has

become hardened by the season-mountains. The inanimate hills etc are its roots. To this here and there there are joints of the four kinds of beings. All the limbs of this are covered by the compound called pravritti, worldly inclination. This Chit-creeper like the lustre of the Moon and the Sun blossoms the drisya-flowers on all sides. This maha-chit, creates things everywhere, creates attachment to them and makes them famous. By this Maha-Chaitanya, the Sun etc shine; the inanimate bodies are becoming dear and near to the people by the glory of this Chaitanya. A bit of the dust of the worlds by the power of Chaitanya wears the drisya-body, thinks that it is different from the Chaitanya dances with joy. The light of the lamp makes us see all the things of the house; in the same way, the Chaitanya, the three-world-flame of the highest brilliance makes the actions of the worlds bright, Chaitanya wears the form of the objects of the worlds and appears like the black spot in the full Moon. The infinite things, wet with the nectar of Chit, like the beautiful creepers wet with the rain-drops, grow having names and forms. The Chit-shadow, like the darkness in the middle of the house, creates inanimation to the objects. If this Chit-shadow disappears of all the bodies of the three worlds, they lose their fitness to touch even. In the body-house-shining with lustre by the help of Chaitanya, the house-wife called kriya, action having the samkalpa-baby in her arms, shines. If there is no relationship with Chaitanya, the tongue can not relish the taste of any substance placed on it. Without Chaitanya in it, the body-tree, having-hands-and-feet-branches and the thick-hair-creepers, can not shine. It is Chaitanya that shines in the form of all things, animate and inanimate having birth, growth and death; there is nothing but that.'

Vasishtha :- " Rama, having heard the moon-nectar-like words of Siva' I questioned him again thus : ' Sir, if every thin

is Chaitanya, spread, how is it that the body at the time of death or loss of consciousness becomes actionless like the toy of mud without eyes? How is it that the thought that 'it is first with Chaitanya and later is devoid of it' ? in the world.

Iswara - "A good question. Hear. The Chit that is in the body is of two kinds-the first is spoken of as revealed by the word Vijnana, having the nature of being the subject and the enjoyer, the second is the changeless, stable Chaitanya. The Chaitanya by the power of its samkalpa thinks of itself as Jiva and becomes another, just as a chaste lady in her dream joins another man and becomes an unchaste woman. Just as a peaceful man of good character becomes a demon by anger and cruelty, this Chaitanya becomes jiva by the filth of samkalpa. The Chit spoiled by vikalpa becoming deprived of its real form and thinking that it is inanimate gradually, by its own power of creation becomes the object of changing mind. It is this Chit that takes the form of paramanu with the sky and the form capable of enjoying sound, touch etc and becomes the subject of Chaitanya, seen as illusion. It next gets the form of Hirnyagaebha, next joining with the subtle beings (sookshmathuta) gets the division of place as the seven islands and division of time as minutes etc. Later it wears the prana, life-breath, becomes jiva getting the mind and the intellect. The Chit that acquires the idea of the mind, just as a brahmin becomes a Chandala pariah by the Chandalahava, attains the idea of samsara. This Brahma - Chaitanya wearing the form with the prevalence of ignorance, imaging the forms of the body and of the Jiva losing thereby the all-knowing Sarvajnatwa, with the idea of ever enjoyment of the pleasures becomes one with Samsara. This Chit full with many samkalpas, by the idea of inanimation becomes inanimate and gets illusory body, just as water by too much of coolness becomes rock-like snow. Then, this Chit is called Chitta, manas, moha, maya etc. Thus, slowly it is born

in samsara. Thus, the Chit that is devoured by moha, pained by the trishna-fetters, teased by desire and anger and fear, it is subject to likes and dislikes; it then loses its eternity and all-ness becomes divided. It is then burnt with the wild-fire of sorrows worried with inauspicious woes thinks for itself 'I am of the nature of ever-sorrowfulness and passion'. It then develops belief in the body and consequently becomes pitiable. Its body becomes vacillating between likes and dislikes. Like a wild elephant reduced by old age, falls deep down in the ditch of moha and becomes unable to come out of it. Its heart burns with the endless vicissitudes of samsara and becomes the place for passion and anger. It becomes insipid like the deer gone out of the group; attains joy and sorrow by the good and the bad of life. Just as the child runs away from the ghost of its own creation, becomes dejected by the dangers of self-imagination, Just as the camel is very fond of thorns and the unsweet fruits, it then desires the pleasures of the flesh. Thus it enters into innumerable dangers and falls down. It faces danger after danger and involves itself in evil deeds. Becoming inanimate, going from one hell to another it experiences troubles. Immersed in entangling affairs from boyhood, wise in unwise collection of kith and kin, money, wife and children, the worst shackles of bondage, it becomes ruined. Discrimination helpful for salvation will be far far away from it. Entangled in innumerable labyrinths, it will be the object of contempt for all. As the time of death approaches, like a fish left over in a waterless pool, dies dejected, distressed and dreadful. Childhood and boyhood pass off in incapacity; the youth in senseless love and agony and the old age in endless worries pass off. There is no salvation for such a one. As per the peculiarities of results for different actions, this Jiva-chaitanya is born as a damsel in heaven, a Naga girl in the nether world, demoness in the house of demons, woman on earth, lioness in the mountain cave, kinnari on the Kulaparvata, Vidyadhari on Sumeru, wild beast in the forest,

creeper on the tree, bird in the nest, bush down the hill, and, beast in a jungle. This Chaitanya becoming Narayana sleeps on the ocean of milk. In the town of Brahma, it is born as Brahma, immersed in contemplation. It is this Chaitanya that takes the form of half man and half woman on the Kailasa, of Indra in heaven, the Sun in the sky, the wind moving all, the cloud raining water. It is this that takes the forms of year, yuga and manvantara etc. It is Chaitanya that causes the day and the night. At a certain place, it appears as the seeds of trees, and the form of liquid and as stones somewhere else. In the forms of fresh-water rivers, blossomed lilies, ripened fruits, fuel-fire, cool water, clear sky, **only** vacuum, lustre, hard stone, black and yellow coloured, fire-form, earth-form, water-form, this Chaitanya takes and shines. It goes everywhere it is full in all, all are full with it, all-powerful and hence it shines in many ways thus. It is more unattached than the sky; different from all things stated above. Just as water moves and becomes waves etc, the Chaitanya becomes that which it thinks itself is; it is thus experienced. It is this Chaitanya that is the lady-swan, the lady-crane, the lady-crow, the lady-fox, the lady-horse, the lady-deer, the lady-monkey, kinnari, etc, etc. Like a piece of grass in a whirlwind, this Chaitanya itself takes shapes. Like the lady-donkey fearing its own cry, this is afraid of its own samkalpa. There is none else feeble than this; shameful than this and fickle than this like a girl. The above described Chaitanya is the strength of the Jiva falling in a pitiable state, very mean, unconscious it gets the brute animal nature. As per past actions, it undergoes troubles, turmoils, dreads and dangers, illusions and delusions. Just as rice wears, chaff; this too carries dust and dirt. This remains so for a short while due to avidya, ignorance. It is this Chaitanya that attains the idea of Jiva, like a widowed lady, bemoaning her misfortune, deceived by her great glory. See the tremendous power of the inanimate-shaped ignorance. Even the fully-Brahman-natured Chaitanya, Pure consciousness by the

evil influence of ignorance forgets its own real form, like the sky in the pot put in the pot-machine goes up only for its falling down. How difficult it is. (1-109)

31 The Unity of Mind and Pra na

Just as one thinks of himself as mad in a dream and begins to weep, the Chaitanya thinking that it is full of sorrow becomes the world, false due to ignorance. An young lady dreaming that she was dead begins to weep, the Chaitanya also feels that it is lost though not lost and begins to feel sorry for it, For an illusioned mind, the potter's wheel, though turning does not appear to be turning thus, due to the feeling of Aham (my, mine) the Chitanya finds the world as stable. The mind is the cause for the Chitanya's experience of sorrow. It can not be false because there is nothing which is not Chit. As there is no cause, the world that is seen also is non-existent. The mind, its creation, its result, the world are all false. There can not be oil in a hard stone. Thus, in the Chaitanya also there is neither drisya nor darsana. There can not be a dark colour in the Moon; there can thus be no subject, no object no instruments, in the Chitanya. Just as there can not be sprouts of creepers in the sky, in the Chitanya, there is neither, pramata, prameya nor pramana. In the Nandana forest there is no khadira tree; thus in the Chitanya, there is no mind, mental activity and the chetya, the world etc. Just as the sky is devoid of any mountain, the CHAITANYA is devoid of differences like 'I' 'you' and 'it' etc. There is no whiteness in darkness; there is no body called 'mine' 'yours' in Chitanya. it is impossible for a Meru to have existence in a Paramanu. in the same way, in Chaitanya, there can not be maniness and oneness. There can not be any creeper in the waste sandy desert. thus, there can not be the existence of name and form in the CHAITANYA, Just as there can not be night in the Sun; there can not be heat in cool snow-drops; thus, there can not be vastutva or avastutva, objectfulness, objectlessness. A tree can not grow in the middle of a stone; the sky can not be a vaccum or non-vaccum; thus he Chaitanya has;

neither emptiness nor non-emptiness. It is always pure. The evil of samsara is the result of the defect of a certain mind. It is the result of the ego of body and indriyas. If the idea vanishes, the defect also vanishes; nothing remains. Even the knower of Self becomes entangled in this if he does not get rid of the idea. By the realisation that it is less than a piece of grass, it goes away easily— The giving up of this idea will not happen by itself; self-effort is very useful in getting rid of this idea, without it none can get rid of it. If the ego is driven away and the defect of samsara is got rid of, the all-spreading Chaitanya can be understood as 'Nirvikalpa' and 'advaya' changeless and non-dual. It is the pure thing that makes the lustrous things more lustrous. This ever-pure Chaitanya makes all things shine; it is ever-existing, ever-changeless and ever-inmaculate. It is this Chaitanya that is in the pot, cloth, tree, wall, cart, gods, demons, serpents, donkeys, monkeys, seas etc. It is in every thing everywhere like witness, stable, lustrous. The light has no other work than making things shine, the Chaitanya has no other work than making every thing shine. In spite of the nature of Chaitanya is such, it becomes contaminated by the ideas of body etc and becomes full of changes. Though inanimate it appears as animate; though it is capable of going anywhere and everywhere, it is confined to a narrow sphere. This Chaitanya, though in an undisturbed subtle state, reflects in the linga sarasra with life, changes with the limbs like the hands and feet, just as subtle threads of cotton go to the mill and come out as cloth, long wide and smooth. Just as the mind full of vasanas of a man in dream appears externally as the form of objects and inwardly as knowledge, this Chaitanya in the waking state also takes the form of objects externally and the form of mind internally. It becomes thus full with knowledge as well as ignorance. Just as a good man becomes a bad man with the association of the bad, the very pure Chaitanya with the association

of the forms of the bodies etc becomes associated with the consequent woes and worries. Just as gold with the association of dirt becomes copperlike and when it is cleansed becomes again gold, the Chaitanya also with the association and non-association becomes pure and impure. If the mirror is purified, it gets the reflection and becomes pure; thus the Chaitanya which takes due to ignorance the idea of jiva becomes purified again by knowledge and becomes pure Chaitanya. By the ignorance of this Chaitanya the idea of samsara is born; if the ignorance is off, the Chaitanya realises its true form, the mean samsara, vanishes. When this Chaitanya takes the false form it appears as surrounded by dangers. The fruit of the tree at the end of the mountain as soon as its connection with the branch is severed falls deep down; thus, Chaitanya when its true identity is forgotten becomes jiva falling down from its prestine glory. So, the external power of the form and sentiment is Chaitanya, the non-dual. Both the difference and the non-difference are due to ignorance. By the power of knowledge they disappear. The realisation of the witnessess of Chaitanya by the mind and senses is also due to the power of Chaitanya. Its activities also are the result of this splendour of Chaitanya. By the power of Chaitanya itself, the vyana wind moves the eye-balls in the eyes; that which the movement makes shine is called the eye. By this sense, the internal nature becomes external, takes the forms of ghata, Pata etc and causes the understanding of their power. This also is that Chaitanya. Both the skin and the wind are wretched and inanimate; but the touch that is caused by the combination of the two is possible by the power of this Chaitanya. The feeling of smell is the result of the relation of Gandhatanmatra and Pranavayu. It is called Gandhasamvit. It is nothing but Chaitanya which is separated from the antahkarana, mind. The sabda-samvit, the combination of sabdathanmatra and the sense, the ear is called Paramachaitanya, devoid of the actions of

antahkarana, changeless, and equal to the state of sleep. The samkalpa caused by the activities of the senses of action is manana, chinta, worry. The witness for these activities is the Pure Consciousness, Atma Chaitanya. This lustrous Chaitanya shines in itself and like the white crystal gem wears the worlds in it. The non-dual Chaitanya wears the form of the worlds without any change; it has no rise and set, movement and growth. Though the Chaitanya wears the idea of Jiva by the power of its samkalpa devoid of samkalpa shining in itself, taking the inanimate world as nothing but itself shines resplendent in its original true form of Self. Jiva is the chariot of this Chaitanya; ahamkara is the chariot of Jiva; Buddhi is the chariot of ahambhava; mind is the chariot of buddhi; Prana is the chariot of the mind; senses are the chariot of the mind; the body is the chariot of the senses, the chariot of the body is the senses of action. The nature of all these chariots is movement. The movement of the wheels of these chariots of the Jiva-birds in the cages of bodies liable to damage due to old age and death is caused by the glory of Paramatma, the cause of all causes. The whole world is reflecting in the Atman like a wretched dream; there is not even an iota of truth in it; it is wretched like the mirage. The wise call the chariot of life-breath as the chariot of false creation, because where the life-breath, Prana goes there the mind also goes. Where there is light, there you find lustre; where there is the prana wind, there there is movement. Where the wind blows there the trees move; if the mind is liquidated in the sky, there will be no movement. If there is no light, there is no form, if the prana wind is liquidated, the mind is liquidated. When the wind stops, there will be no storm or cyclone. When there is prana there is mind; when there is no prana, there is no mind. Wherever the charioteer drives at his sweet will and pleasure the chariot will go there. Where the prana goes, at once, the mind also goes there. The mind follows the prana. Where there is a flower there there is

where there is fire, there there is heat, where there is prana, there there is mind. Where there is the Moon, there there is the moonshine; where there is no prana, there there is no mind. Due to the movement in prana, the eye sees; it spreads the essence of food to all the sinews of the body and touches them. The spread of Chaitanya, is the work of prana and nothing else. This Chaitanya as pure as the sky is full in all things animate as well as inanimate. It is seen in experience when it is evident by the movement of the prana-wind and moves. The Chaitanya exalted by the Prana - wind in the inanimate bodies becomes one with it. Therefore by the existence of the prana, the inanimate body makes all kinds of efforts. When the prana - wind is absent in the body, it becomes devoid of mind and unmoved. The Parama Chaitanya reflects only in the puryashtaka. The reflection appears in the mirror but not in the stone. Understand that the cause of all actions is the mind; it is the puryashtaka. It is called by different names by many teachers to enable their students to understand. The whole world also is that Paramavastu from which rise the vast drisyas full of samkalpas, in which they remain and being experienced and from which the mind is suspected to be the form of the body.(1-56)

32. The Fall of the Body, What It Is.

Oh sage, I will now tell you how the Parama Chaitanya enters the bodies of the jivas, how it makes the jivas perform actions and how it attains different names. Please hear. The Chaitanya has one power, the power of aavarana, covering or engulfing. It covers the Brahman, its own prop and makes believe that there is no Brahman. It acquires the efforts of the past actions and samskaras, becomes the mind by innumerable actions ordained as well as prohibited, actions of the body, speech, appears as inanimate though born from Chaitanya. The power of the Brahman thus acquiring the routine state by the senses of action and the

senses of knowledge gets the different ideas of drashta, darsana and the driks, the seer, seeing and the sight. By this power of illusion (the covering power) the Paramachaitanya becomes impure and creates the town of the gandharvas in the form of the world. In reality, it does not exist. The inanimate body, sans the mind etc becomes unmoved like the wall; if they are present it moves like a stone hurled into the sky. Just as the most inanimate iron-piece moves when it is near the magnet, the jiva also moves or does actions by the mere proximity of the Brahman. By the power of this Chaitanya, the all-spreading, all the jivas become active and shine. The jivas are the mere reflections of Chaitanya. Though the jiva is the reflection of the Brahman, as he forgets his real form, he becomes inanimate. Though once a good brahmin, one becomes a non-brahmin by his illusion and by his actions of a non-brahmin. The Brahman or the Chaitanya by forgetting its real form becomes the mind. Are not the great men falling down by illusion and delusion and becoming weak, poor and insipid? Just as the waves move the water, the Chaitanya becoming one with the Prana moves the body. Even the hardest stone-pieces in a boat are moved and taken to distant places by the wind, thus, all the body-machines become the jivas and are moved or goaded to do deeds by Chaitanya alone. The Paramatma wanted to drive the body-cart or carriage and created mind and prana to do the job. The Chaitanya taking the inanimate form becoming the jiva, gets into the chariot of the mind, to which the Prana-horse is tied, though it does not leave the real form, in the waking state like a thing as born and in the dreaming state as a thing lost, appears. But the thing is not changing. Therefore, just as the waves are not different from water, the Chaitanya also is not different from the world. The worlds of jivas appear depending upon the Atmachaitanya reflected in the vicissitudes of mind. They shine exactly by the lustre of the Atman. Without light, the form can not shine. The house shines with the Presence of the lamp; the body shines with the presence

of the immaculate Paramatma Chaitanya the Brahman From water are born the ripples, the waves, the foam; the woes and worries are born from the jiva and grow The jiva the black-bee of the lotus of the body becomes reduced by the woes and worries and becomes dejected and fallen like the wave-formed wind-beaten water. The Sun is covered by the clouds, created by himself, made lustrous by his own light, is made pale and also sometimes is divided; thus, Chaitanya also though it is the prop of all becomes unconscious in the body. Just as the chloroform-injected patient does not know even if his limbs are cut, the Chaitanya becomes unconscious and does not realise its true form. One who is freed from the effect of chloroform brings back to his memory the past incidents, the Chaitanya also brings back to its memory its real form. Slowly the all-spreading Jivachaitanya disappears; along with it, the power of the life-breath and the limbs of the body become motionless. Then the Chaitanya stays in the heart unmoved like a stick. As the petals of the lotus of the heart remain unmoved; the inward prana-winds all stop away, like the wind stops with the stopping of the fanning by the fan. with the stopping of the wind, the dust-storm stops; thus with the stop of the life-wind, the jiva becomes devoid of name, form and upadhi and becomes the real form of the real cause. Then his mind also becomes devoid of rajoguna; having no prop, it joins the prana-wind and becomes the causal Atman. Again like the seed of the tree, it shines as the body. If the puryashtaka is calmed by the root cause, the body falls down with no movement. Due to the illusion of the knowledge of its own real form, the Chaitanya becomes the Chetya-form; in it all the vasanas move This Chaitanya due to the movement of vasanas forgets its real form; makes false creations. As the petals of the lotus of the heart blossom; the puryashtaka becomes clear, As the machine of the heart-lotus is made calm, the puryashtaka also falls down. As long as the puryashtaka is in the middle of the body, so long there is life. With

the fall of the puryashtaka, the body is said to be dead. Due to the filth of the body and mind, the body becomes cut and dilapidated, then the machine of the lotus of the heart does not appear. The puryashtaka then like the wind obstructed by the wind-machine slowly joins the sky. The jiva experiences the sorrows of death and the joys of birth etc by his own samkalpas and then the machine of the lotus of the heart works without break. Those whose vasanas are pure and sacred are the best of men, they are eternal, long-lived and jivanmuktas. As soon as the machine of the lotus of the heart is obstructed, the prana-wind stops, the body becomes loose and like a stick or pebble falls down. Along with the Puryashtaka, the mind also liquidates in the sky. Along with the past vasanas, wherever the mind roams it gets heaven and hell there and there, When the inmates of the house are away from home, it becomes dusty and spoiled; thus, when the life-winds get away, the body becomes dead and becomes a corpse. The all-pervading Brahma-Chaitanya takes to Chetyabhava, from it Chetanabhava, from it jivabhava, from it the manobhava and from it the form of puryashtaka and becomes the sookshmasareera, which taking the mind to its lap by the power of thought like the delusion of a dream attains the physical body, sthoolasareera. As this idea of the physical body becomes strong thinking of it as true and much attached to it, the jiva forgets its real form. Due to this false notion, the false body is taken as true and the true as false. A bit of Chaitanya, the all-pervading changes as mind, gets into the chariot of puryashtaka, occupies the world. When the Chaitanya lifts up the body, the form of puryashtaka, the body is said to be living. This living body is as good as or as bad as the dead body moving by the entrance of the ghost into it, moving it and thinking that it is living. With the destruction of the Puryashtaka and the mind joining the sky, the state of the body is the state of death. Just as the green leaf in course of time becomes dry, the Chaitanya forgets its

glorious state becomes jiva and insipid in course of time. Like the leaves, the bodies of beings grow up and fall down. It is natural for leaves and beings to be born and fall down later. Why sorrow for them? In the ocean of Chit, how many innumerable bubbles, jivas arise, no one can say. The wise never attach value to them, as they are all ephemeral. The Brahma Chaitanya, though all-spreading, reflects in the mirror of the mind. No other thing than the mirror has this power of reflecting images in it. In the full pure Chidakasa, the many creations in the form of Chit-jada, which are no other than the uproarious sounds, the result of the past good and bad deeds, are sweet in the beginning and are very varied with births and deaths; they appear only to destroy the Atman and tease it. (1-53)

33. The Oneness of Dwaita and Adwaita

Sri Vasishtha.- "Revered Siva, how did the dualism arise in the Chit which is the One, the endless and the highest? How is it fixed in the Atma and made it sorrowful? How is it possible by knowledge to eradicate it?

Sri Iswara:- "Vasishtha, when the all-powerful and the only Sat the Brahman is very well established and realised, there is no division of dualism and non-dualism. When there is the idea of dualism, it goes without saying that the non-dualism, the one, is. In reality, both the ideas are false in the Brahman. If there is no Oneness, there can not be twoness. Both are false. If there is no number 'One' there is no number 'two'. The idea of number two comes from the idea of number one. It is only for understanding the division is made. In the Brahman, it is not impossible for dualism to exist. The seed is one but it becomes the sprout, the plant, the tree, the flower and the fruit etc. It is only the Chit that appears as the Chetya etc. Its essence is full in all. All the vicissitudes etc come out of the Chit and Chit is firm in the form

of the cause and effect. All things in all forms are covered by the Brahman. The ocean and the waves, the mountain and the peaks, the hare and its horns may be true due to the Brahman in them. As long as ignorance is there, even if thousands of examples are given, the direct illusion of the world does not disappear. Only the realisation of the Brahman will eradicate it. The sprinkles, the waves, the bubbles, the foam etc are not different from water. Thus the all-powerfulness is not different from the Brahman. In reality there is no difference between the power and the Brahman. Just as the flower, the nut, the fruit, the leaves etc are not different from the tree, the ideas of One, Two, the world, I, You etc are not different from the Atma. The time, place etc created by the Chit are not different from the Chit. Hence, your question as to how the dualism came into existence does not arise at all; you presupposed another thing than the Chit which is absurd as there is nothing else than the chit. All the powers of time, place action etc are all of the Chit, to which they owe their existence. Only the wave is called in Sanskrit, taranga, oormi, veechi etc; in the same way, the only Brahman is called Atman, Chitta, Chetya, ahamkara etc. In the ocean of Chitvilasa, no wave comes from outside, no wave is born specially, what you call or what appears as wave is called the Chetya. The same Brahman is called as Satya, Iswara, etc. This Paramatma Siva, Soonya, Paramatma called aham and the highest tattwa becomes inaccessible to words when it is above name and form. The world that is seen by the naked eye is the flower or fruit of the creeper of Chit, from which it is not different; it is full of Chit. The Chaitanya having a third eye or an additional eye, being verily called Jiva, like the appearance of a second moon sees the false outward world. This Chaitanya by itself thinks itself as jada, inanimate, different from the Brahman takes different forms full of vikalpas. In spite of the Chaitanya being immaculate, with a form created as false drowns itself in the river of samsara with the Chaitanya in

upadhi lives here. This Chaitanya becoming one with the pure ashtaka attains the form of jiva, who lives as Chinmaya, full with Chit with the glow of the form of Chit in reality. The jiva with the smallest body imagines 'I am the physical body of the five elements' and becomes a thing, mixes with the eatables of the beings, goes to their belly and changes as semen and enters the woman at the time of coation, thinks 'I am born; I have life'. Enjoying the physical body it sees the animate and inanimate objects etc; takes the forms of them as per the vasanas. As the vasanas grow stronger and as the smallest body becomes weaker, all of a sudden it leaves the sookshma sareera, the smallest body. The Chaitanya though non-dual, entertains duality, just as man finds the ghost before him by his own kalpana. 'I am not doing any thing' this idea makes one the non-doer; thus by the thought of Adwaita Dwaita vanishes. The non-dual becomes dual due to the idea of duality. With the idea of Adwaita, the manyness, the world disappears. As the Paramata is changeless, all-embracing and eternal, there can not be duality. and there is none. Those which arise with samkalpa disappear with the disappearance of samkalpa. The imaginary kingdom and the town of the Gandharvas are such. The troubles begin with samkalpa, without which there are none. The samkalpa creates the town of the Gandharvas-but does not destroy it. The sorrow caused by great samkalpa vanishes with asamkalpa. Then what is the difficulty? Even a little samkalpa causes grief; no-samkalpa leads to great happiness. As long as your mind is not devoid of the samkalpa-sarpa the serpent of samkalpa, you can not be happy even in the most beautiful Nandana. Therefore, with the wind of your discrimination drive away the thick clouds of samkalpa and have the highest purity of the sky in the sarat season. The intoxicating river of samkalpa, dry up with all your power, console the worried Atma and become non-minded. Your Chidatma is blown up by the

wind of samkalpa and like the piece of grass or leaf is turning round and round in the sky of the beings. See its reality or await to see its reality. By yourself get rid of the filth of the Atman caused by your samkalpa; attain the most pure form and be full of Bliss. The all-powerful Atma, whatever it sees or imagines a thing gets it thus by its desire, The world is the result of samkalpa therefore it is false; if the samkalpa ceases; it liquidates somewhere. The gathered clouds of the series of births disappear the moment the asamkalpa-wind blows them and liquidate in the Paramapada. Make dry the roots of samkalpa by plucking them out. Even after the samkalpa is destroyed, there still may remain the aabhaasa or pratibhaasa of the world; till that also is removed the Jivanmuktas look at the world as false like the town of the Gandharvas. The king forgetting that he is the king weeps till he regains the consciousness that he is the king. When his well-wishers remind him that he is the king, the ignorance goes just as with the sarat, the rainy season ends. Of the past and the present samskara that which is rampant, that grows; of the strings of the musical instrument whichever is of a high pitch that alone strikes the sruti. 'I am the non-dual Atma'. Be firm with this one idea; you will then become the Brahman. Therefore, Rama, it is not right to you to have external worship; only fools desiring wretched things will do it. That which you have to worship is only the Paramatma, the real sat; have no efforts to worship otherwise, which is nothing but the false creation of the fickle mind. It can never be real worship. (1-50)

.34 The Exhortation of Paramatma.

By the worship of the Paramatma, the whole world of sat and asat is worshipped. While the ignorant man sees the world as asat, the Knower of the self sees it as the Self, the sat. In the ordinary sense, it has dualism and non-dualism, but to the wise, in the extraordinary sense, nothing but the Self exists. These

ideas are authoritative. The change of Chaitanya by illusion is samsara; in reality, the Chaitanya is devoid of filth: it is beyond samsara: it is non-dual and differenceless. The Chaitanya is chained by such thoughts as 'I am these bodies' etc; but it gets rid of the bondage by thinking that 'It is I that created such ideas', not some one else. This Chitanyh thinks of the external things, becomes dual and leaves aside its indivisible nature and takes the false created things with joys and sorrows as true. Though it appears with name and form, it has none. Really this is limbless and all-pure. The full and the peerless Brahman first like the sky expands and makes the world with the three states of waking, sleeping and dreaming it expands and flourishes by its power. The mind is one of the senses; if the mind is cut with the mind itself the Truth prevails and makes the series of worlds extinct. Then the imaginative, mean samsara will be dissolved. When the idea of the samsara becomes null and void; the Jiva who attained this state is stated by the word 'Iti'. This Jiva will not be born again and again; hence his power is like the boiled seed which will not become a plant. The drisya then becomes the form of driki. This is called 'Pasyanti' or Drashta. That Jiva will not think of the objects even, getting himself free from the clouds of mind-delusion and shines like the sky in the sarat season. Though hitherto his mind was fickle looking at the objects of enjoyment, now it becomes devoid of it. Thus getting rid of the state of Jiva and coming out of the samsarasagara becomes the Pure Chaitanya, the power of all objects. He then becomes an expert in realising the never-ending bliss and rests in the Pure Brahman, the highest of the greatest re-birthless state of absolute bliss, This in brief is the state of Chaitanya after the destruction of the mind. This is the first stage of a jivanmukta. Then the Chaitanya shines resplendent like the sky, vast and wide, devoid of the lustrous objects like the Sun and the Moon etc and devoid of the thick darkness of ignorance etc and full with serenity. Then in course of time the like experience

of sound sleep, the hardness of the stone, the juice in the sainda, hava salt, the movement in the wind, wherever it turns as pure Chinmatra, then and there, like the vaccum in the sky joins the Parmakasa, having no interest in external things like the water unmoved by the wind, remains static. Then it attains a great state beyond words to describe, like the wind leaving movement, flower its fragrance, leaving aside the ideas of time and place, getting rid of the experiences of all objects of drisya, the ideas of animate and inanimate, becomes indivisible. It acquires a great power indescribable and not separated by time and place. It is Tureeya, immaculate, endless and perfect. The bliss of this state is by far superior to the bliss got by great things and great moments. Enjoying this bliss, the jivanmukta shines like the wide-eyed man. This is the second stage of Chaitanya. I will now tell you the third state. The Chaitanya attains the indivisible state of mind of the form of Brahman, the One, beyond name and form and beyond the signs of Brahman and the Atman etc Kevalabrahmatwa the only unalloyed Brahman. Going beyond the six kinds of changes, becoming more eternal than Time and beyond the reach of tamas, darkness or ignorance and being beyond Tureeya, it becomes the Paramapurushartha, the supreme state of bliss. This is the pinnacle of all joys; the best amongst the most auspicious things; this is indestructible. This a very very impossible state, far far away from all paths and all men, impossible even to me to describe. This is beyond the waking, sleeping and dreaming states. Attain and stay in this state forever. This is the Sanatana Paramadeva, the highest God of times immemorial. If the Chaitanya is thought to be the cause of the world, then the whole world becomes full of Chit. If it is thought as the only truth, the world is not full with it. But, the Chaitanya is above or beyond these two vikalpas. In reality, the world is nothing; it is not born; it is not destroyed. The whole world, like the sky of only one form, is silent and empty, vaccum, Onya

the Chaitanya, without a second, shines. Before this changeless Chaitanya, the so called eternal time and the sky also are transient, non-eternal, There is no difference between the child's created sky-stone kosa and the worlds. Like the power of Chaitanya, they are sat as well as asat; though false, they appear to be true; they are sat as well as asat; though false, they appear to be true; though true they appear as false. This is the true form of susivam and santam, the most auspicious and the most serene. This is not within the reach of expression in words. The Brahman, the Tureeyamatra of pranava, omkar is the highest state. Iswara thus exhorting, with Vasishtha and others took rest in the Tureeya, the destroyer of all samsara, remained for a while actionless, His mind was then full with the one juice of Chit. Hence, all his other limbs also became actionless and calm.(1-31)

35. The Highest Worship of Parameswara

After a while, Siva, the lotus-lake of the lotus face of Gowri opened his eyes to enlighten me. As the three eyes like the Sun, the Moon etc began to shine in his face-sky, it was evident that he came out of samadhi. He said to me "Realise your real form by self-enquiry at once. The wind blowing makes the sky full of dust thus the misfortunes fall upon you and engulf you; avoid the happening first. You have seen all things to be seen. Why do you still fall in delusion? The wise will never be deluded by likes and dislikes in the wretched samsara. You became a hero by cutting off all the vikalpas good and bad. Hence next see the Self. Remain for a while in the state of drisya to understand the Atman of the exterior. Hear me; try for the gain of Self; without effort, nothing will be gained. "He asked me to give up the idea of thinking the body as the soul. He gave me the clue to do it." The body-house is being run by the Prana wind, but for which it would have been immovable. The power of movement in the body is that of the wind and the

power of knowledge to Chaitanya. The latter is formless, purer than the sky; the existence of the sat is the cause for its existence. The wind of prana, the cause for movement would have been ordinary wind if there is no body. The Chidatman is purer than the sky and quite indestructible. Hence birth and death are mere illusions; The Chaitanya is being found in the body full of mind and Prana. In the clean mirror, will there be no reflection? If the mirror is quite unclean, there will be no reflection. The Chit will be absent in the body without Prana. The all-spreading Chaitanya moves the body in the form of external things; by its internal assessment it attains enlightenment and shines forever in the form of Kaivalya, Beatitude. The Chaitanya makes things shine and gives them power; hence it is called God, Daiva Hari, Hara, Brahma, Indra etc are this Chaitanya. The Chaitanya the form of all Chaitanya, the all spreading and the real form of Chaitanya wears the forms of the Wind, the Fire, the Moon and the Sun. The Lord of the Gods, the ruler of Heaven is this CHAITANYA. Those who knew it are sorrowless. They are becoming Brahma, Vishnu and Maheswara. All of them come out of the Paratattwa like sparks from the burning fire, sprinkles from the ocean-water. But all these are full of illusions; they are spreading the different creations. Avidya or ignorance, the only one spreads with many branches infinitely. The Vedas, the Vedarthas, the Karmas, the Jivas etc are entangled in the creeper of avidya, ignorance. It is this avidya that creates time and place; it is endless; it is impossible to describe in how many ways it spreads. This Chaitanya is the great father of all including Brahma, Vishnu and Siva. This Mahadeva is the root of all just as the tree is the cause of all leaves. The real Sat Chidatm is the power of all and the creator of kinds of knowledge. It is evident in every thing and in every organ. It ever shines resplendent everywhere becoming the target of worship and salutations. This Chaitanya is everywhere; it needs no spells

of welcome etc. Atma in the form of Chaitanya is available everywhere. It is ever welcome and ever invited; it is present in the form of knowledge anywhere and everywhere at all times. Whatever form of thing he takes the forms of the real forms of things, the mind, the witness and the forms of aspects it takes itself. Realise that this Chidatman, the lord of gods as the object of reverence, worship, praise, prostrations etc. The Chaitanya is the highest of the highest. This reality of the Atman, the destroyer of old age, sorrow and dread, if one realises, he will have no more births just as the boiled seed has no sprout. This Chaitanya is the form of knowledge of all; it assures fearlessness; its worship is very easy; this deathless reality is your self. No more be deluded by the exterior things. (I-28)

36. The Story of Mahadeva's pinnacle of worshipfulness The Greatness of Parameswara

By the realisation of the Atman, the form of Chit, there shall be no rebirth. Therefore, the knowers of the Brahman, establish that the Atman the form of power of all things, full with self-experience and very pure as the Sarveswara, the god of gods who cures the disease of samsara. Understand this Atman, the essence of Pure Consciousness as the seed of all seeds, the cause of all causes, the essence of samsara and the very best of the best actions; though the Atman is the cause of all cause in reality it is not the cause of any thing. It is immaculate. Though he is the real form of thought the objects thought of, he remains ever in the real form of no-thought and no-birth. It makes shine all the aspects of the intellect; lives as the essence of Chit in the jivas of Chaitanya; it makes all external things shine. Though One, by illusion appears as many. The Atman is the form of effulgence of all brightnesses. Nothing can make this shine; this is the root-source of all shinings or lustres. It shines in the form of varied seeds; the wise are aware of it. The elements like the earth are not existent in this; the truth and falsehood

are not in it. It is the Witness, the Chinmatra, when the world and its causes are thrown out that which remains is this. It is the cause for the joy of the mind; though it is formless, it takes form and becomes the subject of the objects. This Mahachaitanya spread in the form of chitta, mind has innumerable mirages of worlds; shall have innumerable; it had innumerable. In the Self-lustrous Chidatman, the world established its power, but it is to be doubted, why because even though there are sparks, flames smoke etc possess the qualities of fire and hence called fire, but not different from fire. The Atman is known as an atom though possessing the Meru Mountain in it. Though it covers the Meru Mountain, it is called a paramanu, atom. In the Atman, there are mahakalpas, innumerable long periods of time, but it is called form of nimesha, minute. Though it occupies the Kalpas, it does not give up the minute-limited time. Though the Atman is too subtle small like the end of hair or grass, it spreads over the entire earth; but the entire earth covered by the seven oceans is quite insufficient to cover it. Though the Atman does not create the world, it is called the subject of creation. Though great things are being done by it, it is not the subject of any thing. It is no object though it is the dravya, object. It is called dravyavan though it has no dravya. Though bodiless, it is big-bodied, the mahasareeri. Though, it is with a great body, it is bodiless. It is pre-dawn, though morning; Though it is morning, the predawn is undisturbed. It is neither pre-dawn nor morning, But both these are itself. Even the most meaningless words may be full of meaning like words in the Vedas; there is nothing which is not true; there is nothing which is not himself and nothing which is not truth.

“Yasmin sarvam, yathah sarvam, Yassarvam sarvatascha yah
Yasya sarvamayo nityam tasmisarvatmanenamah.

In whom every thing is, from whom all is, who is all, from all comes, one is and who becomes full of all, who is every day all; ever

all, ever full of all, the form of all to him I salute. Flourishing with leaves and flowers, filled with fine creepers, full with overgrown trees, beautiful with the lightnings of clouds, the fine playful glow, with the glory of flowers, the forest has in it embodied the glow of the whole forest. (I-19)

37. The Dance of Niyati

In the pure Consciousness, even meaningless words will be meaningful and quite true. It is the iron box for all the gems of all powers. In the highest gem of the CHIT, what power will not shine? Peculiar worlds, though unreal shine in this Gem of the Chit. This Chit-power becoming the seed of corn etc with the aid of soil, water, time etc coming out as plant and yielding the highest crop becomes food. It is this Chit-power that becomes the foam of water and water and flows up and down carrying sand, pebbles etc with it. It is this chit-power that becomes honey, fragrance in the flowers and becomes sweet to the tongue and the nose. The bare mountain becomes habitable with the growth of trees, flowers and fruits etc, this power of Chit enters even the stone and makes it useful, inevitable and lively. The mountain does not leave its power even after growing forests and fields on it; in the same way, the Chit, without which the stone is not called stone useful etc, does never lose its original power. Just as the father entrusts some work to his son, the Chit takes the form of wind, the cause of movement for every thing, and entrusts the work of touch to the sense skin, that owes its existence to the wind. It is this power of Chit, for the attainment of its real form remembers its oneness of all powers making the whole world as a vacuum, empty, It reflects itself in the sky-mirror as the time with kalpa, nimesha etc that appear as its own power. The whole world, begun with the Trinity, Brahma, Vishnu, Siva is of ever changing nature. The root-power is 'NIYATI' that looks after

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all the works, deeds or actions. This can not be defined or shown as 'this is: this is not' It is self-born. In thick darkness all the articles in the house are seen by the existence of a lamp; thus, by the existence of the lamp of Chit, the world-pictures shine resplendent. This Niyati, in the theatre of the town of Paramakasa stands aside as Witness exhibiting the drama of samsara, got by its own power.'

Vasishtha :- " Oh Lord Siva, will you kindly Let me know the powers of the Chit, how they flourish, what the idea of Witness is and what the actions of the powers are ?

Iswara: - " Vasishtha, the powers of Paramatma, the all auspicious, the form of Chit only, the peaceful, the all embracing, the formless and the Supreme Being above every thing, are unlimited; they are the Icchasakti, Aakaasasakti, Kalasakti, Niyatisakti, Mahasakti, Jnanasakti, Kriyasakti, kartrutwasakti, akartrutwasakti, etc (the power of acquiring the desired thing, the pure all-spreading power of the sky, the power of Time, the power of ordination, the all-powerfulness, the power of knowledge the power of action, the power of doing-being the subject-, the power of not of being the subject etc.

Vasishtha: - Pray tell me how these powers came to Paramatma, why they are many, whether there is any difference between Paramatma and these powers.

Iswara:- "The powers are nothing but the illusory vikalpas created in the Chidatma, the endless and the all-auspicious. Hence there is absolutely no difference between them and the Paramatma. Just as water takes the forms of waves, ripples, foam etc, the power of Chit by the ideas of being the subject, being knowledge, being the enjoyer and being the Witness, takes different shapes or forms. All these powers, well-trained by Time dance on the stage of the world-dancing theatre. Niyati is nothing

but Time shining as para and apara names. Kriya, kriti, iccha, kaala (acting, action, desire, time are synonyms. From the lowest to the highest Manarudra, the things are shown as 'this this' etc and creating things from the lowest to the highest, the power of Paramatma got the meaningful name Niyati. As long as it is not made sanctified by the knowledge of the Self, so long it dances without emotion and exhibits the pose of the world-drama. The dance of Niyati is full with all sentiments and quite attractive with the turning of limbs called vivarta, change. After this dance at the time of Deluge the pushkalavarta cloud-instruments make tremendous noise. The world is the dancing stage of Niyati. It is like a globe. In it all flowers of all seasons are available. As the sweat-water of the dancers, rain falls frequently. The black sky, flourishing with the border of the cloud-garland is the upper cloth of the lady dancer. The seven oceans with gems of various kinds are the anklets of this dancing-lady. She brightens the sky with her looks of the days, the hours and the fortnight etc. The seven great mountains are the head-ornaments of her. Some times they appear and some times they disappear. The three-way flowing Ganges is the garland of pearls in three rows. The moon reflected in it is the crest jewel of this garland. The evening clouds are her sprout-like hands; some times they appear and some times they disappear. The inhabitants of the world are limb-ornaments as they always make sonorous sounds. They are beautiful. The earth the heaven and the lower worlds are the seats of her movements of legs in dancing pose. Sometimes on her body the star-sweat-drops appear; sometimes they dry up. The sky is the face of the dancer. In it two ear-rings like the Sun and the Moon hang down. With the smile of the Sun and the Moon her face shines. The doors of the Brahmandas, great worlds are the canopies of the dancing hall or stage. The running citizens of the three worlds are the fickle ends of her cloth. The states

of happiness and unhappiness are the dancer's expositions of facial expressions. This dancing pose of the samsara-drama, filled with different kinds of forms and appear as the play things of Niyati. But the Supreme Lord shines as the form of the one sentiment and the witness thereof. Hence, he is thus quite different from the dance and drama but appears as not different. (1-31)

38 The External Worship

The Paramatma or Chinmatra is the form of experience, the all spreading and the prop of all things and beings. The paramatma. God is the object of worship for all and sundry, among the holy and devoted. He shines in pata, ghata, sakata, vata and kadyas (the cloth, the pot, the cart, the vata tree and the walls) and also men. It is he who is worshipped as Siva, Hari, Brahma, Indra, Kubera, Yama and innumerable other forms. He spreads in and out of every one and thing as the soul of all and the real form of every thing. It is Him that the knowers of self worship: I will tell you the method of external worship of Him first and internal worship next of Him. This body-house may be sacred by worship etc, but it is a thing not to be enamoured of, but a thing to be left off and acquire the knowledge of the CHIT the most sacred, by all means. Inner meditation is this Great God's worship; there is no method else. Worship this God, the prop of all the worlds, always by meditation. This God's Chidroopa form of pure Consciousness, shines resplendent with the light of laks Suns. It is this that makes shine all lustrous things. The most pure lustre of the great Chit is the essential part of ahambhava, the I ness. worship this and follow this. The endless, width of the greatest Paramakasa is the neck-part of this God. The endless sky is His foot-lotus. The very very wide endless group of quarters is His row of shoulders. The worlds existing in the quarters are the group of his many weapons. The entire range of

the worlds is the very very minute part of His heart. This God's endless self-effulgent body shines beyond the Paramakasa. On all sides up, down and the middle, the Great Gods Brahma, Hari, Hara and Indra etc live and shine. The four kinds of beings are His hairs. His veins are the powers of Iccha etc. which may be said as the ropes of the machine of the three worlds of varied actions. This God is the object of highest worship of the good souls. The Chiamatra, the real form of experience, the all spreading, the prop of all is this God who shines in the ghara, peta, vata, sakata, kudya and the human beings. He is called ananta, endless as He wears innumerable forms like Hari, Hara Brahma, Kubera, Indra etc. His body is the non-dual power of differencelessness; except this there is no other body to him. His gate-keeper is Kala, Yama who makes the worlds destroyed; the entire Brahmanda with oceans, mountains and wide wide worlds is a very minute part of His body to him. The thousand-eyed, the thousand-eared, the thousand-headed and very calm God is He. His power of exhibition is all-spreading; so are his powers of smell, touch, taste, hearing and meditation. But he is beyond meditation. He is the most auspicious. He is the doer of every thing at all times. He is the bestower of all desired things. The all-embracing God is in the middle of all beings. He is the only instrument through which every thing can be got. He must be meditated upon. He is to be worshipped. Thus thinking he must be worshipped. He will not be pleased with by leaves, flowers, sandal paste etc. He is not to be worshipped by lighting lamp, smoke of fragrant candles, sandal paste, camphor, delicious food etc. very easy, peaceful, indestructible, nectar of Self-knowledge, He must be worshipped with. This worship is called the paramadhyana, high-est meditation and parapooja, the highest worship. One must always see within the real form of the Chit, hear, touch, smell, eat sleep, dream, inhale, talk to the pure consciousness only. The nectar of meditation

pure and calm, this God will be pleased with Sincere effort on the concentration of meditation, renouncing every other thing is the only flower of His worship. Meditation alone is his most liked offer at the time of worship. Meditation is the only method of his worship; it is arghya to him; it is padya to Him. The Pure Consciousness is the flower of his worship. That is the only instrument of worship. Without it, none can attain Him. By the power of meditation alone, we can win over His grace, the lustre of self-knowledge. Due to the Power of meditation, one enjoys all pleasures in the body-house; even a fool by thus worshipping him for thirteen minutes, he gets the good of godana giving a cow as alms. One who worships him for hundred minutes will get the good of an horse-sacrifice. By enhancing it to double he will get thousand horse-sacrifices' good. If he still extends it further, with self-surrender, he gets the good of performing a Raja, suya sacrifice. If for half-day, one worships Him, he gets the result of a lakh Rajasuyas. If one worships him thus, the whole day, he gets high salvation. This kind of worship is called paramayoga of the highest gain, the highest worship. This is the external meditation of the Self. One who performs this worship of Atmadeva even for a while with pure and serene mind, which is devoid of all sins and full of sanctity, he becomes liberated and attains the Atmapada. The best of gods and demons worship this Atmadeva, the God Self. (1-37)

39. The method of Internal worship (Devarchanavidhi)

The holiest of the holiest; the destroyer of all sorts of ignorance is the internal worship of Siva, which one can do sleeping, dreaming, going, staying etc in all states at all times. This is also meditative contemplation. The Atmadeva is within and he gives good thoughts by his proximity itself. Waking or sleeping he must be worshipped as he is to be thought of ever and anon. The enjoyer of varied pleasures, the renouncer of them all, the enjoyer of

the external Pleasures the remainder in the body calm and peaceful. He is the 'Bodhalingam' he must be worshipped; none other. Falling in the enjoyment of Pleasures of past actions and becoming polluted by them, the Atma becomes purified by the bath of Self-knowledge. With the flower of this Self-knowledge, the 'Bodhalinga' must be worshipped. Or thinking the Atmadeva as the Sun who makes the entire sky bright he must be worshipped; Or the moon must be thought of as Atmadeva and he should be worshipped. He shines in all lustrous things as samvid; he is entering the body through the faces of the gates of the body in the form of prana and spreads. He is relishing the tastes of the juice of the senses like the sabda mixing it with his own juice of bliss and making it more tasteful. He gets up the chariot of prana and apana. He secretly rests in the cave of the heart. He is the knower of all knowledge, the doer of all deeds, the enjoyer of all pleasures and the bringer of all past remembrances back to memory. All bodies shine due to him. By thought and non-thought, he alone is thought of. He shines brighter than all the bright things; he spreads anywhere and everywhere. The auspicious God, we must worship. He is with and without kala; though bodied, roams in the sky; he is both the pleaser as well as the non-pleaser. He is spread throughout the body as the form of knowledge. He is the power of manana, contemplation of the mind. He is arising from the prana and apana; he lives in the heart in between the neck and the hiccups, within the forehead and the nostrils. He is beyond the thirty six tattwas enunciated by the Saivites. He is beyond the kalas and the states like 'unmani' etc. He creates the sabda and other senses; he makes the mind-bird roam. The paths of vak, word is of two kinds: vaachya, lakshya. He is above both. Like oil in the sesame seeds, he lives in every thing, every body. Though he is devoid of the black spot of having infamy, he bears the physical body of the five elements and hides in a corner of the heart, lotus though he is in

all beings. Though he is the holy form of brilliance, he creates kalas and is seen everywhere in the form of experience. He himself forgets his real form, becomes jiva and desires pleasures. In a 'moment' he appears as dual bearing the form of things. One must think of himself as 'I am' God with hands with hands and feet, hairs and nails etc. Just as a chaste lady ever worships her husband, I am worshipped by the powers of the mind, varied, peculiar and innumerable powers of the mind. The mind is my gate-keeper. He tells me of the three worlds. Pure thought is my messenger; its nature is pure. The mind is my power; action is my dear better half. The various kinds of knowledge are my ornaments of the body. The five senses of karma and the senses five of jnana are my gates. I am the endless Atman; there is no end to my form. I am. Full; I am one, the Atman, filling all the things of the world.' Thus, one must worship the idea of God as himself. Then his heart becomes full with Godhead, getting rid of dispiritedness. He then becomes devoid of the pairs of opposites like birth and death, rise and fall, joy and sorrow, desire and satisfaction and acceptance and rejection. His mind is filled with equanimity and equality. His form and behaviour, looking at all as equals, possessing all virtues and elegance make him one of thinking the only ONE. Day and night he worships the Atmadeva, full of Chit. This worshipper worships the Chinmayadeva whole-heartedly with all things acquired effortlessly. This worship is in no need of gathering flowers, sandal paste and other things. With any thing and every thing that is before, He can be worshipped. As per the directions of the Sastras as per caste and creed, with things available, one can worship him. He can be worshipped with food, sweet-meats, bed, chair etc while going, sitting, sleeping and ever one must dedicate all pleasures like woman, food, drink, coalition etc to Atmadeva, fully realising him and his nature. Thus, one must dedicate worries, diseases, and delusions caused by them, all dangers to Him and

worship Him. All actions, all efforts wordly life and death, waking and dreaming etc should be dedicated to Him. If one is poor, poverty, if one is rich riches, if one is a king, his good kingdom, peculiar flowers of action should be dedicated sincerely to Him. All worries of quarrels' all enjoyments of ladies and all attachments and anger must be dedicated to Him. Shining in the hearts of pious men, cooling down like the Moon. sweet and sincere friendship entertaining flourishes the Atmadeva. Him we must worship. Disinterestedness, compassion, gladness, the power to control anger with such virtues as these one must worship the Atmadeva. Unexpected gain, profit though not due, enjoyments of all sorts must be dedicated to him and worship him. With pleasures permissible, or prohibited, giving up or accepting with or without attachment, always he must be worshipped. Desired or undesired enjoyments, fit or unfit, by giving up or accepting monies he must be worshipped as the lord of all these Ignoring losses, accepting that which is sure to fall upon us, with mind unperturbed He must be worshipped. Looking equally at the desirables as well as undesirables, one must uphold the vow of worshipping the Atman. If you think that every thing, all, is the Brahman, you will have all auspicious things; if you think that every thing all, is Maya and Brahman you will have all auspicious things; if you think every thing, all is Maya and Brahman, you will have both auspicious and inauspicious things. Therefore the expert in SELF WORSHIP must always think that every thing is Brahman. Look at all the best things and the worst things, the most beautiful and the most ugly as equal and worship the Atmadeva. 'I am this; I am not that' 'This difference there should not be. All is the Brahman should be the motive behind this worship.' 'Sarvadaa sarva roopena sarvaakaaravikaarina sarvam sarvaprakarena praaptenaatmaana marchayet.' Always in all forms good or bad, all by all means treat as the Brahman

and worship it. Give up likes and give up dislikes; treating both as Atma, worship it. Just as the ocean neither desires nor dislikes the inflow of rivers and accepts them as they come for themselves, you must enjoy disinterestedly the pleasures that come on their own accord both joyful and sorrowful equally. Never think that this is good and this is wretched; do not be overeager to get good things and avoid bad things. Treat them both as the peculiar things in the sky appearing now and then. The auspicious things that occur as per time, place and action must be treated with no concern and worship the Atman. All the articles of worship are full with the only sentiment *rasa* or taste of equality, the Chit. The *rasas* are not different but only of the one, sweetness. Equality is a very sweet sentiment, above the senses; whatever is thought of by this becomes sweet at once. What is thought of as the nectar of equality becomes nectar sweet as flown out of the Moon. Feeling all as the one Brahman, becoming unperturbed like the sky, the dissolution of the mind in the Brahman is the highest and the easiest worship of Atma. Becoming strong with Chit like the crystal, full like the Moon, with the lustre of equality and peace, one must remain. Though one attends to the day to day affairs of the world outwardly, the worshipper of the Atman must inwardly be unattached like the sky, in full without being influenced by the senses. When ignorance is fully destroyed even in a dream, even an iota of desire never persists; then the ego and desire; the mist disappears; then the worshipper of the Atman shines resplendent like the sky in the *sarat*.

Shine like the ever effulgent Sun and the cool spotless Moon. May the various vicissitudes of your mind disappear. Like the just-born child, keep away yourself from all *vikalpas*; see that your mind-seed does not sprout at all due to perfect peace in your mind; shine resplendent in the highest state of *Jivanmukti* while still alive. Dedicate all your illusions of happiness and sorrow

by all things caused by time, place, method etc to your lord of the body, the Atman. Be happy keeping the mind absolutely desireless (1-63)

40. Knowing the reality of God.

All the actions as per time and effort performed or not performed are the internal offerings of worship to this Chinmatra Sivat. This kind of dedication will please most the Atman-God, who appears. By this kind of dedication he gives unending joy by his perpetual form of everjoyfulness. How is it possible to please the Lord with the worship, that gives attachment and anger? They are no-different from the Atman. Though the sparks of fire appear to be different from the fire, they are not; thus, the attachment and anger are not different from the Atman, though they appear to be so. The worship of the Atman is nothing other than the realisation of the woes responsible for the happiness of kingship etc and the misery of being very poor etc. To realise that the world is nothing other than the eternal Atman is his worship. It is this Atman that is the sky, the pot, the cloth etc in all states and circumstances. The world is the form of the Atman, Lord Siva and it shines by his shining. Without the lustre of the Atman, it can not shine by itself. Hence all this is the form of the Atman. Wonderful, the Atman changes as pot, cloth etc and leaves its nature. It forgets its own real form and nature changing itself as jiva and other objects, completely. In the Atman-God, the Soul of all the endless and the most auspicious, where has the delusion of worship, the worshipper and the worshipful come from? This delusion is only imaginary; it is prevalent only in the things divided; in the indivisible Atman, it can not exist. The God in whom the delusions exist can never be the eternal, pure, the all-powerful and the endless Iswara. From the Chit, the pure consciousness, all the

worlds appear; it is the form of the Atman, Iswara. To create forms to him or in him is improper. There is nothing to teach to one who realises this great truth; our teaching is only to the non-realiser of this great truth. Therefore give up the view of delusion; stick up to the realised truth, be endowed with the virtues of equality, peace, the absence of sensuousness, full with diseaselessness enjoy the Pleasures that fall on you undesired. Worship the Atman-God, dedicating happiness, and unhappiness joy and sorrow, heauspicious and the inauspicious, having the least distinction or differentiation in both. You have realised the One and the only one Atman; the idea of jiva is driven away from your mind; you shall have none of the sorrows of birth or death even in the smallest degree; the external world can never harm you just as in the new house of the white marble stone, there can not be any black spot, you shall have no black spot in your true pure consciousness (1-15).

41. The Establishment of the Worlds Falsity.

Sri Vasishtha:- 'Sir, when the Parabrahma is devoid of qualities, how is it called the 'Siva' the most auspicious? why is it called Paramatma? Why are the words 'Atma' and 'paramatma'? He is Sat but is nothing. How is it that he is called 'soonya', (vacuum) 'vijnana' (knowledge) etc?

Sri Iswara:- 'There is only the one, Sat; it is beginningless and endless, the Self-luminous. As it is above the reach of the senses, it is called vacuum as it appears so.

Sri Vasishtha:- 'What guarantee is there that we can achieve that which is beyond senses and the intellect? How can we attain it?

Sri Iswara:- "There is no use of the intellect, which only unveils the covering of ignorance. If the ignorance-covering is removed, the Atman shines itself; this is the Atmasakshatkara

the appearance of the Atman. There is no place for the actions of the senses here. The seeker after truth first with the aid of Sama, dama etc changes as the particle of ignorance of the sattwa type; he then with the help of the association of the wise and the assistance of the spiritual teacher, the particles of ignorance of the sattwa type, like the good washerman removes dirt with dirt washes off the particles of ignorance and realises that he is the full Atman. The Atman realises itself by itself luckily which is its true nature. Just as the boy takes up coal, makes his hands black and then washes them off; the hands become pure by themselves; thus, the seeker after truth removes by the particles of sattwik ignorance, the study of the Sastras, the association of the wise etc the particles of ignorance of the rajasik type; thus finally, all types of ignorance will Vanish; the only Atman, self-luminous shines resplendent as Pure Consciousness. It is the Atman that makes the Self-enquiry; it is the Atman that realises the Atman; the Atman sees the Atman itself. In this Self-realisation by the Self, there is no use of ignorance. The wise know that the real place of the Atman is the place of the destruction of ignorance. The Atman can not be realised as long as there is variety or variedness. The methods of the teaching of the Guru, the study of the Sastras etc are not the causes of the knowledge of the Self. One who wants to realise the Self is to conquer the sum total of the senses. The knowledge of the self is beyond the senses; it shines only when the senses perish. So, the teaching of the Guru is not the cause of the knowledge or the Self. The desired thing is attained only when the other thing is absent when the other thing is not absent, the desired thing can not be attained. Though in reality, the teachings of the Guru etc are not the cause of the knowledge of the Self, they are taken as causes. The teachings of the Guru etc are helpful to drive away ignorance. With the end of ignorance, knowledge though invisible and indefinite, dawns. The Self is not realised by the Sastras; it is no

understood by the teachings of the Guru, but it is realised by itself. However, in the absence of the study of the Sastras and the teachings of the Guru, the Self is not realised. The combination of the above leads to Self-realisation. Constant reference to the Sastras, perpetual teachings of the Guru etc make Self-realisation possible, just as the day makes the routine of daily affairs possible. Siva, the all - auspicious called Atma, Tat, Sat etc is the residue after the destruction of all senses, joys and sorrows etc. That by which the Satta and asatta of the world is accepted, that which is purer than the sky is the true form of the Self pointed out as endless and the True. The rulers of the quarters and the worlds, making the peculiar world and the pure philosophy of the Atman as one and living in the real form of the Atman; the great scholars who are jivanmuktas and are very near the Supreme Bliss and who are not fully liberated as they are with the particle of ignorance of the sattwik type, for the benefit of the seekers after truth, for the inculcation of the true reality, in consultation with the great Sastras called this formless and nameless Paramatma as the Brahman, Siva, the Atman, Iswara, Paramatma, Isa and Chit etc. The philosophy of the world is the philosophy of the Atman, Siva, the Self. It always is the root of all always by all means. Realise this and be happy. Firmly establish yourself in the Paramapada, while the great knowers of the Self worship thus the Atman-God, even we remain there as servants.

Sri Vasishtha :- ' Sir, the world is not really in the Atman but it appears to be in. Kindly enlighten me on this point.

Sri Iswara:- ' The meaning of the words the Brahman etc is the one Chit; even the pure sky is very big like the Meru before the atom. It bears names by becoming the Chetya; again in the state of Nirvikalpasamadhi, it verily becomes the Chit, just as a man changes in the dream as a wild elephant

the Chit by its idea of the vedya, follows the ego. By this ego gradually the creation of the time, place etc arise. All these false creations are the followers of the ego. This creation of the ego with the creations of time, place etc acquiring movement, like the particle of wind, gaining the movement of prana becomes the power of the jiva. It gets the name of jivasakti. It calls itself 'I' in the form of buddhi and stands in ignorance. In this jivasakti, the power of word, the power of knowledge, the very power of action, enlarging their forms, establish themselves. The combination of these powers at once acquire the name of mind, the seed for the tree of samkalpa favourable for remembrance and full with the five elements. This mind is called by the scholars as 'aatiyaahika' This mind with the inner power of the Brahman is called 'jnaata' the knower; this is possible with the self-luminosity of the Atman. At this stage in the Chaitanya there will be some powers; they appear to be external as well and luminous also. Thus the long creation appears strong externally also, The powers are these: the powers of the wind the movement, the touch the skin, lustre, form water, sweetness liquid smell, earth, gold, the world, the country, time. The mind forming these formless powers in it as not different from it shines just as the seed of the tree shines possessing the sprouts, leaves etc not different from itself in itself. The combination of all these powers is called 'Puryashtaka' The indivisible pure Consciousness, the Brahman getting all the divisions is thus apparent' In the opinion of the ignorant all these are true; in the opinion of the wise all these are false. These forms are neither the forms of knowledge, the forms of the knowable nor the chetanas with the chidaabhaasa. In the middle of the vast ocean of water, the different peculiarities of water exist; thus, the puryashtaka in the Brahman appears in its real form. If the world is seen from the point of view of Pure Consciousness, it is the real form of the Atman; if it is viewed otherwise it appears

as inanimate. If the reality is known, it appears to be false like the imaginary town, false. If the world is realised as the Atman, it becomes very auspicious; otherwise, it is nothing; how can the unrealised be an object? Even if it is taken for granted that the Atman by itself, in itself appears as drisya, it must be said then that the power of the Atmatanmatra, that is created as subtle obtains the idea of bigness. As all that are created by samkalpa are false, the Atman witnesses the world that became big in itself. The senses like the eyes, the forms of tanmatras see these created things. The Atman then creating himself as Purusha, taking the form of Purusha becomes satisfied and full. Gradually, he sees the big body that took the form of the false jiva like the city of the Gandharvas and the man seen in a dream.

Sri Vasishtha:- 'Though the world is false like the city of the Gandharvas and the man seen in a dream the world causes grief. How to get rid of it? please tell me.

Sri Siva:- Vasana is the source of sorrow. If there is the world, there remains vasana. If the world is realised as false as the mirage none desires any thing; there can not be any vasana; how can the man in the dream drink the waters of the mirage? When the seer (drashta) the mind the quality of manana contemplation and the world with egoism are destroyed, only the Brahman alone remains. In the absence of vasana, vasaka and vasyata (subtle desire, the desires and the desirable) it is the state of Kevalibhava, where there are no illusions of samkalpa. Let the world be false or true; if the boy does not imagine a devil only a vacuum remains. If the world is non-existent, only the Kaivalya remains. Like the imagination of a ghost at a place where there is nothing, the vasana of the mind as the world is born. With its destruction, perfect peace reigns supreme. He is a big fool, who places his trust as true in ego, the world, in the waters of the

mirage. He is a misfit for teaching the truth. The wise teach only to the discriminate. They will never entertain the fools, who identify themselves with the body, who fall in illusion after illusion and who are idiots. Those who teach them are equal to those who give their young and beautiful daughters to the men of their dreams in marriage. (1-59)

42. The name of Paramatma

Sri Vasishtha - "Sir, then the jiva gets the illusion of the body, you said. In the beginning of creation, being in the sky, what state does the jiva get?

Sri Iswara:- "Vasishtha, the jiva as I said before in the Paramakasa, like the man seen in the dream looks at the body born from the Parabrahman. As the Chit is all-existent, the jiva though having a body, like the man seen in the dream performs actions. Then as he considers himself as the 'avyakta Sanatana Purusha' (the eternal and the unseen man) he is famous as 'Purusha'. That first person is called 'Sadasiva' the ever-auspicious in one kalpa and 'Vishnu' in another kalpa; the jiva that is born from his navel-lotus is called 'Pitamaha'. In some kalpas he is called otherwise. This man full of samkalpa bears body or form by samkalpa alone. This first samkalpa bears the form of the mind and all that it creates becomes capable of vyavahara. All the objects full of samkalpa are all false like the betala who is non-existent. They appear to be true to the ignorant. Thus the ego spreads in the form of the world. Thus the first Jiva becomes the drashta, seer of his creation and becomes Chidakasa the moment he realises his real form. By forgetting his reality he

himself changes as endless samsara. An expert in creations, as per the illusory changes experiences many many kalpas. In every atom, in every sky. every moment comes into existence creation, kalpas, mahakalpas, thoughts and non-thoughts occur. These creations as per the common vasanas appear as in the same forms to some; to those who realise that every thing is the Atman, the creations do not appear. Those who are immersed in these creations they appear; in Siva, the Paramakasa really they are non-existent. In him, they acquire the form of the sky. These true and false creations disappear the moment ignorance vanishes. Just as the mountain seen in a dream vanishes the moment one wakes up. These creations are not confined to any kind of time, place etc. These series of creations are the forms of sat, they have no creative power for kalpas or for a moment; in fact, they are not born; they do not perish. The Chit in the form of samkalpa creates and expands in itself the peculiar world-paraphernalia; like the town of the dream, the worlds appear and disappear. Just as the imaginary mountain does not go beyond the place, time etc, the creation also can not go beyond time, place etc. But Just as the imaginary Meru appears to have gone beyond time place etc, the world also appears to have gone beyond time, place etc. Just as time, place etc appear to be true, the world appears to be true. The first Jiva performs actions only by samkalpas. Thus, only by samkalpa the mean creature jivas also are born; thus are born the four kinds of jivas, the egg-born the sweat-born etc thus from the highest Rudra to the lowest grass are born, in a moment by samkalpa only. Some are the atom-like; some are the paramanu-like. The past creation of the jivas occurred thus; it shall be so in future as well. By the realisation of the Atman, the peculiarity of the world disappears. When all kind of differences disappear, one can stay on in the Brahman, the Peace by practice. If one falls from the Brahman even for the

two hundredth part of a minute, the samsara is born. The jnanis know that firm-ever-establishment in the Chit-stone-like sky is the Brahman. The real form of Chit is called the Brahman; if the creation is firmly established in mind, the great Chit does not shine. The Atman becomes mean by the false division of it as time, place, quarter etc; it becomes the jiva by the tanmatras. Later, it takes the forms of the gods, the demons, the trees, the creepers, the deer etc. All these and others appear as garlands of flowers in the endless eternal Atman. The true as well as the false world stands in the all-predominate creator of the world. He is neither near nor far off; he is neither down nor up; he is neither mine nor yours; he is neither the ancient nor the modern; he is neither the morning nor the evening; neither sat nor asat nor in between sat and asat. For all these false creations, the author is no other than the Pure Consciousness, the Paramatma. In him, by whose help the external affairs become fruitful, like fire in water, all the authorities are becoming ineffective; he is beyond Pramana, Prameya and Prama ta. I answered you fully. May you be happy. We bid you good-bye. Parvati, get up.

Sri Vasishtha:- After Siva spoke thus, I offered a handful of flowers to Him- He next went beyond the sky with his followers. Then, I pondered over the great words of the great Lord. In my newly purified heart that became sacred, worshipped the Atman God. Having attained absolute Peace with it I gave up the worship of the inanimate God. (1-32)

43. The Description of peaceful Rest.

Lord Siva thus told me the philosophy of the world; thus I realised, Rama, I trust that you also realise the same thus.

Let the illusion of samsara in which the Jiva, who is false with false illusion sees the false world, be false or true. In the world also, the false praise is taken as true and favours are conferred on the false-praiser. Just as liquidity to water, movement to wind and vacuity in the sky are natural, the creations of the world etc are natural to the Atman. Rama, following the teaching of Lord Siva, I have been worshipping the Atman with no worry or sorrow whatsoever while engaged in the worldly affairs. The flowers of my worship of the Atman-God are the customs and actions that fall upon me on their own accord. This sort of worship of the Lord I do day in and day out. This is common to the wise as well as to the unwise; but the wise realise its true purport but never the unwise. With this view, with unattached mind, roam in the wide world of samsara; you shall have no sorrows. Ponder over this when you come across deep sorrows or the loss of money, kith and kin etc. Joy at the gain of money, relatives etc and sorrow at the loss of them both are wrong because that is the fundamental nature of samsara. All things of the world thus come and go; the jivas are thus deluded ever. The same is the case with love affairs and financial transactions. They occur unrequested undesired. The world is not yours; you are not in it; it is really nothing. Why do you grieve in vain? If you are not pleased with the idea that the world is wretched, then think of it as the Atman Yourself. When your own limbs move, do you grieve? You are the Self itself; the world is not different from you. Then where is the scope for the creation of likes and dislikes? The movement of the world is nothing other than the Chit; the world itself is Chit's form. Are not the waves the ocean? Why sorrow then? or joy? Rama, from now onwards, become one with the Chit; be in the sound sleep stage; remain in that state, the state of tureeya

Rama, get rid of the vain immersion in the peculiar and varied vicissitudes of the world; be one with the Brahman, the luminosity of the world; be in the luminous body, ever worshipping the Atman-God with broadmindedness and remain as the ocean full with the bliss absolute. Hearing this, you have now become the full-minded, highly enlightened. Ask me if you have any questions more.

Sri Rama:- "Sir, all my doubts are now cleared off. I came to know all what I should know; I am now endowed with immaculate bliss. I have no duality now; I have no mind, no creations. All my ignorance due to which I had the impurity in the Atman has now vanished. All this is your grace. The Atman is neither born, dead nor impure. All is the Brahman; every thing is its show. I have now no questions, no doubts and no desires. My mind like the Sun made more glorious by the machine of Viswakarma, the sculptor of the gods, is fully lustrous, and pure. No more exhortations, teachings, systems of the wise to the disciples. Will the Meru, the mountain of gold, desire some more gold? Shall I the most desireless desire any thing more? I have neither likes nor dislikes, in the objects of the world animate and inanimate; the illusions of likes and dislikes, sat and asat are no more; I neither desire the happiness of heaven nor reject the sorrows of the worst hell, Rourava. I am like the Mandara Mountain in the calm Atman-sea of milk with all courage. The drops of milk called the worlds scattered from the ocean of milk of samsara ceased. The Aatma-Mandara (mountain) ceased churning the ocean of milk and is in absolute rest.: A series of doubts arise only in the minds of those who think this is an object' 'this is no object'; the doubts burn them. I can not look at riches and women; only fools desire them. By your grace, I crossed over the ocean of samsara full with the waves of worries, quite inanimate due to non-realisation of Chit. I have realised the end of riches and the dangers. My mind has become heroic by crossing over

the ocean of samsara. The elephant of desires is cut asunder; this is impossible to others. My mind has no disturbances, desires of any sort; it is as firm as a rock. Soaring high over the famous pure things of the world, attaining the highest bliss, my mind shines resplendent in the highest and the most glorious state. (1-36)

44. The Suggestion of the power of the chitta

Let the senses fall on their objects; if the mind is unattached to them, disassociated with them and is devoid of subjectivity, the actions can not be the causes for bondage. The pleasure of the sense-objects is momentary at the time of desire, not at all later. This is common experience. Hence only fools, never the wise desire them. Desire is the cause for momentary happiness, which ends in unhappiness. Before endless joy this momentary joy is no joy; hence leave it. When once you obtain the position of the Brahman, no vicissitudes of time will ever throw you into the mud of egoism. You are now taking rest staying on the peak of the mountain of Self-knowledge; may you never fall in the pit of egoism deep and dangerous. One whose mind is immersed in the knowledge of the Self, stays on the peak of the Meru Mountain of knowledge. He shall never fall in the deep pit of samsara. I see in you the natural qualities of equality and truth; you are above samsara and above ignorance, hence you are firmly established in the Atman. It goes without saying. Let your desire give place to desirelessness, your thought to nonthought and your mind mindlessness. In every thing you see, you get, there is the power of the Brahman, full. Ignorance leads to bondage; knowledge to liberation. So, ever realise the Self yourself by Self contemplation and exhortation. That state is beautiful as the pure sky, in which there is no desire for pleasures, no rejection of the pleasures unsought and which is called 'Avaasanatwa' absence of vasanas. Do actions with mind devoid of vasanas; be calm and

pure like the sky against odds, unite as one in the Atman jnata Jnana and jneya (the knower, the knowledge and the knowable, thus make joy and sorrow as one; there shall be no samsara then. The expansion of the mind is the birth of the world; its contraction its dissolution. By the practice of the control of breath and driving away vasana the mind may be made devoid of sense-objects. By practice and control make the life-breath dissolved; by expanding life-breath samsara is born; by its contraction it is dissolved. By the existence of ignorance actions are born; by its absence with the aid of the Guru, Sastra and vairagya the actions cease. By the dust which the wind raises, the sky appears dusty and moving. Thus, by the movement of the mind the samsara-defect came into existence. As the light of the Sun falls the colour of the wall is known; thus the world appears with the drisya and the darsana, it is by the Atman. If there is no movement the relation of drisya and darsana the samvit that makes the world shine is not born since the heart of the man in the picture does not possess any ideas. The movement of the mind creates illusions: if the mind does not move, the illusion vanishes just as the waves are born with the movement of the water; if the water does not move waves do not rise. When either the vasanas are given up by knowledge or when the life-breath is controlled, the mind becomes devoid of movement. Where from can the movement come? If the movement of samvit is controlled, the mind becomes non-mind; this is PARAMAPADA. The joy that one derives from the relationship of drisya and darsana (senses and sense objects) is a particle of Brahmananda, its extreme end is the full knowledge of the Brahman; this is attained by the extinction of the mind. Where the mind is absent, there appears the absolute unpolluted joy, the Brahmananda. This is absent in samsara, creation, just as there can not be a snow-house in the Meru Mountain. The joy that is derived by the annihilation of the mind is endless, absolute, this can not be expressed in words; it does not diminish: it is not

born and it does not cease to exist. By the exhortations of the wise, the mind becomes extinct; by illusions it exists. Like the illusion of the boy's devil, the illusion become strong. Though the mind appears to be existent it will be annihilated by the knowledge of truth; just as the copper; that is turned in to gold will not appear as copper the mind that appears to be true appears as false by the knowledge of the truth. The mind of the knower of the Self is not the mind; it is the sattwa. The mind is otherwise called differently; that mind by enlightenment becomes sattwa just as copper becomes gold by the touch-stone. By the seed of illusion it is called mind it disappears with knowledge, which dispels all illusions. The truth will never have non-existence. All the objects like the mind etc are full of vikalpas, changes or vicissitudes; so they are non-things like the horns of the hares. By Self-knowledge they disappear. This mind remains for some time as Sattwa in the state of tureeya and attains the state above tureeya later on. It is only the Brahman that shines resplendent in the form of Peculiar illusions of the great wide world; it is only the Brahman that appears in innumerable forms splendid So it is to be called all-embracing, full of all and sundry. Just as there are no palaces, rivers or lakes etc in the heart created by the mind there is nothing in the world except the Brahman. (1-34)

45. Bilvopakhyana, the story of the bilva, (a kind of tree called Aegle Marmelos or wood-apple its fruit)

Rama, I will now tell you a beautiful, unheard of before wonderful story in brief for your enlightenment Please hear. There is a Bilva fruit, pure, big and wide; its circumference is many yojanas, miles. Even after a a very long time, it will not become spoiled; it has endless juice; its paste very sweet, as sweet as the nectar. Thought it is very very old it is as fresh as the

disc of the boy-moon. It shines resplendent as the Meru in the middle of the worlds; it is stable like the Mandara Mountain; very strong; even the winds of the Deluge can not move it. It is impossible to measure its width in yojanas lakhs or crores. Its mother-root, the cause for the world is untraceable. All the Brahmandas are above this bilva fruit. They are like the mustard seeds scattered on a mountain. No juice of the highest taste can surpass its taste, its abundance; though it is full of juice, though it is quite ripe, it does not fall; it does not become old. Either Brahma, Vishnu, Rudra or any of the Chiranjeevis, deathless, long-lived are unable to find out its root or origin or end. It has no prop, no root, no branch; no sprout, trunk, tree or flower. The only one, of the only juice, the biggest ever, no origin, growth or change are visible. The paste of the fruit is the essence of all fruits, of great form, seedless, changeless and colourless. Like the hardest stone, it admits no hole; like the full Moon it always creates nectar, the juice of everlasting joy. It is the source of all happiness; the giver of coolness. It appears as a mountain or a lump of mud; its paste is that of the Self-fruit, the essence of all joys. This is the essence of all joys, unseen; this is the endless, the eternal; by its own power and beauty it has become the Sriphala, bilva fruit. The idea of difference exists due to the falseness or the peculiarity of Chit. The juice and Paste, the Chitful cause the peculiarity of combination by the idea of difference, the biggest as well as the smallest causes this peculiarity without leaving its true nature. As it is of times immemorial, it gets never old or young. It is ever fresh like a girl. This power is the cause of the creations 'I am a lady; I am an eunuch' etc. The cause of the ideas 'this is different' 'that is different' is ignorance. It is nothing in reality. Before the Self-Luminous Chit this is false. This is the true nature of the peculiarity of the Atman.

Then where is the scope for dualism? This power is the sky; this is the time; this is 'niyati' in the form of movement. This expands the samkalpa and creates desires, likes and dislikes, attachment and anger. This is the cause for, 'this' that, mine, his, etc creations. The Brahmandas, the above and below, beings in them are also the creations of this. Moreover, near and far, in front of, back, the past, the present and the future are its creations. This is the lotus, the place of play of the Brahmandamandala. This is the heart-lotus, with the sprouts, the secret words of Lord Vishnu; this is its bud, all these are the peculiarities of that power. This is the sky filled with the Rudraganas. This is the place of destroyers of those who are interested in creations and who are immersed in sense-pleasures at the time of deluge. This is the north the Meru the central place of the lotus of the world. It is full with the gods-black-bees, drinking the nectar of the shining Moon. This is the fine smelling bunch of flowers, the glory of heaven; they are on the old trunk of the world-tree; their source is the hell. These are the stars-filaments; they lie endless on the shore of the ocean of the Brahman; the sky is their prop-lotus. The jiva-stars going adrift in the waves of actions are falling in the whirlwinds of creations. See. This is the time-lotus of the lake of the sky; the Sun, the Moon and the planets are its filaments. This has the petals that determine the longevity, the moments and the kalpas. These are the six kinds of wicked ideas, the worst diseases in the form of old age and death; the varied ideas of the Sastras, with knowledge and ignorance artistically interwoven. These are all the peculiarities of the paste of the Bilva fruit, its powers. By its own samkalpa, the Bilva fruit has all these varieties. This is One, but not one as it appears as dual, dwaita; it is neither varied nor two. It has only oneness; it has no differences of any kind. It is the same one form, the end of all creations of dualism. It is the all-embracing producer of the Chit. This is that power. This is the Mahat Brahman. (1-36)

43- Silakosopadesa, teaching with the example of pictures carved on the Stone.

Sri Rama:- 'Revered Sir, you have taught me the power of the great Chit-Brahman in the form of the world 'You' and 'I' are the forms of the Chit paste. There are no creations or differences of dualism or oneness.

Sri Vasishtha:- 'The Meru etc are the inner substance of the Brahmanda kooshmanda; thus the world is the inner substance or the Chit-Bilva. If the world-inner-substance is destroyed, the bilva fruit^t also will be destroyed. The brahman is changeable-to avoid these defects the inner substance should not be understood as the usual inner substance or paste. This world-peculiarity is like the seed of mareechi, black-pepper and its effect. The sculptor carves on the stone the lotusful lake i. e. the lotus-lake, created in the mind of the sculptor appears on the stone, this world-creation is in the Chit interior, in the state of calm sleep. To illustrate this I will tell you a peculiar, beautiful, and wonderful story, please hear. There is a big stone, smooth, lustrous, wide very hard and unbreakable. In it, there are many lotuses in rows as in the lotus-lake^t fine and fully blossomed. They are innumerable, impossible to count. Their petals strike each other as they are very close. All are connected with each other. Some are blossomed; some are contracted. Some are downwards; some are upwards; some are fallen. All are joined together down. All the faces of all the lotuses are looking at each other. Some are above-rooted some are downrooted. Some have no downward connection; some have their central parts down. It appeared as though that hundreds and thousands of conches (sankhas) are there like the lotuses, contracted. Big wheels appear as lotuses fully blossomed.

Sri Rama:- 'Sir, I have seen such a stone, on which a good lotus-lake or lotus-forest is carved at the Saligramakshetra. It is exactly as you described.

Sri Vasistha:- 'You have seen such a stone as this. You know the state of the Brahman. It is the life-breath to the life-breath, the Chit-Ghana Aanand, joy. I told you of a great Stone the Brahman. In the wide stomach of it, every thing is; but nothing is. I told you of the Chit-Stone. As it is with the hardness of great joy and the only one Atman-full, it is said to be a stone. Though it is very hard allowing no gap or hole, just as the wind is in the sky, in it are the infinite worlds, by the force of illusion. In this stone are heaven, earth, wind, sky, mountains, quarters, etc. There is not even a single hole in it. In this stone alone, the thick lotus-forest-world spreads. Though the world appears as another thing, it is not so; it neither some thing else nor pure Chidatmaka; it is only illusion. Just as in the stone, the conches, lotuses etc are carved, the mind of the sculptor in the stone kept many pictures of the past, present and the future carved; it will do so in the future as well. Just as the figures carved on the stone appear to be real, these also appear to be real but never. The forms carved on the stone appear to be different, but the stone is the One. The Brahman is the One, its creations may appear to be varied and different. The lotus carved on the stone appears as different from the stone, though it is not. Thus the creation of worlds appears to be different from the Chit-stone, though they are never. In the stags of sound sleep, Sushupti i. e. before the stone is carved, the forms of the wheel, the lotus etc are in the stone itself. In the Brahman stone also the worlds are there before creation; they will be. Just as the lotus in the stone, the taste poignant in the black pepper have no birth and death; thus to the worlds in the Chit-stone have neither birth nor death. Just as in the heart of the chaste lady the form of her husband in the bilva fruit its paste lie, the endless Brahman-das also with all their vicissitudes lie in the Chit-stone-Like water-drops in water the various vicissitudes of the worlds dissolve themselves, in the Chinmatra itself. As the Chit is endless its

vicissitudes also are endless. What is known by name dissolves when the name itself dissolves. Just as the town of the Gandharvas described by a poet is only namesake, the creations of the worlds also are namesakes. The varied vikaras described by a poet dissolve themselves in the Chaitanya itself which receives them. All vikaras senseless, dissolve themselves; all the vikaras of the worlds dissolve themselves in the Chaitanya, as they have independent existence. The Brahman is endless. Therefore, usefulness, acceptance and rejection etc are all Brahman. All the vikaras remain in the Brahman; they come out of it; they dissolve themselves in it. Rama hear another example. The creation is like the mirage. The flowers and fruits follow the power of the seed; the world also follows the power of the Chit. Therefore every thing is Chitdatmaka. The power of the seed changes gradually as sprouts, stems, leaves, branches etc and becomes the cause of them. Thus, the Chit - ghanatwa changes as the three worlds and becomes the cause of them, The seed-cause, the tree leaves- flowers -effect are one and the same but suggests duality. The idea of duality is Oneness. If of the two one drops there is oneness. The world is caused by the creation of inanimity; the Chit will never be inanimate. The Chit can never be Achit, different from it. There are no two things, Chit and Achit. Oneness is in twoness. The pictures carved on the stone are different and many, but the stone is the same one. Thus, the world also though appears as different from the Brahman, is never in reality. Like a big stone full of lines and sub-lines, the Great Brahman is ONE, which is the source of the drisyas of the three worlds. The signs of the lotus, the wheel etc, the vasanas of the sculptor appear as devoid of rise or of set; thus, the world with the egoism 'you' and 'I' etc appears as a thing devoid of rise or fall; the ignorant tak. it as eternal, true. The lines, the sub-lines, their essence etc are all

the stone; thus, the creator of the world, the creation, the act of creating are all the forms of Chit. Viewed aright, the lotuses in the stone, their movements and non-movements, appearance and disappearance etc are vain. Thus, after realisation, the creator of the world, his creation etc do not come into account. None can create or destroy the world, the Brahman. Both are neither created nor destroyed. The peak of the mountain is not different from the mountain: it is not its vikaara. Thus are the world and the Brahman. The ideas and methods of the sculptors, are not peculiar and quite different from each other, but they appear only on the stone-form, the one and the never different. Thus innumerable varied beings with innumerable methods of creation are in the Brahman but it shines in its real form. The form is different but there is no difference in the thing. The power of the Brahman shines in all the seen things. The power of the Brahman is the power of the things. The sleeping man does not bother about the reality, the difference in their creation of the objects he sees in the dream; the things of the world when awakened are experienced though false. In all these exist the power of the Brahman. The illusion of the world with varied vikaras, like the lotus-lines on the stone is nothing but the vasana only expanded. Though this world is the expanded vasana, it is full of the lustre of the Chit, hence it is ever-calm. Like the lotus in the stone the world appears in the Brahman, but it can never acquire the real state of Sat' (1-41)

47. Chitghanopadesa. The Eternity of Chit

I compared the Chit with the inanimate fruit. Like the fruit Chit tattwa does not think of its real form, the creation occurs. In the dream called yugas and years, the nature of inculcating self-power is creation. There is no scope for differences here. The place, time action etc are all full of Chit. Hence, there can not be any division this is Chit; this is not; The words, their meanings, the vasanas, the knower of samkalpas and vikalpas by them-all these are only

ONE. So they can not be said asat. Though the fruit, the paste the seed etc are one, they are called by different names. Thus though the Chit is the only Satghana, the strongest reality, it has different names. Like the paste or substance in the fruit this power of Chit, its peculiar creations, though not different and not many appear as different and many, though not wicked appear as wicked, Like the lotus in the stone, the so called world, like the town reflected in the mirror reflects in this Chit-mirror. Though it appears to shine outwardly, in reality it does not. Just as the all desired things are present near the Chintamani, touchstone, of endless power or illusion, in the Chit-Gem there are endless worlds. Just as there are pearls in the mother of pearl, in the box of the power of Chit the worlds-pearls exist; though they are full of Chit they appear to be not. Just as the Sun by his rise and set creates days and nights and makes things appear and disappear the Chit-Sun makes his limb-worlds appear and disappear. The whirlwinds in the middle of the ocean gracefully move the waters, their props but they are not different from water; thus the worlds in the Chit-Stone though appear to be different are not different, All things now existent, non-existent existent in the past and future are the pictures carved on the Chit-stone. The iota of truth in the things thought of or unthought of are the paste or substance in the Chit-bilva-fruit. It is full with it. Thus all things are the substance of the Chit-bilva-fruit. All are full of Chit, which is their truth. The lotuses etc carved on the stone can not exist without the stone, thus, the worlds can not exist without the power of Chit. Hence the many-ness, the variedness, differences and peculiarities are all full of Chit, there is nothing which is dual. If the lotus-paintings on the stone are not treated as different from the stone the idea of the stone alone remains; thus if the world is not thought of as different from the Brahman the idea that every thing is the Brahman

remains. The indiscriminate and the deluded take the mirage-water; but the knowers of the mirage take it as no-water, ground. The wise know this as the light of the Sun, which is real. By ignorance you consider yourself as the sat asat body-holder; but really you are the Chit only. The water is liquid; it has no movement; but falling in low-level areas it appears to be moving; thus the Chidghana has no movement but appears to be with movement. The conch and the lotus carved on the stone are full of stone, thus the world-picture-lotuses are carved on the Chit-stone, hence they are Chit. Rama take them as Chit. This stone is Chit-stone. There are no holes no vikaras or difference. This Chit is unborn peaceful and shines with false creations knit together. Like the sarat season, the Brahman shines itself and makes the world also shine. Like the Moon emitting nectar, the Brahman shines itself making the worlds shine. The world shines both as transient as it is only the vasana but eternal as it is in the Brahman. The lotus in the stone is false as lotus and transient, true as stone and permanent. In the Brahman, the world is as the Brahmattwa is. The words are different but the meaning is one; thus, the world and the Brahman are two in words but one in meaning; both are full of Chit. There are no birth and death to the world as there are none to the Chit. Just as the Sunshine is the cause for the mirage, the Brahman is the cause for the shining of the world. Water is one, but it changes as vapour due to Sunshine, as the cloud and as the hail-stones; thus the cause for all things like the cloud etc is the Brahman. the wise know this. They realise that all things from the Meru to the straw are the Brahman. The power of liquid, that is in the smallest drop of water is present in water also; thus, in all the things of the world the power of Chit is in full. The only one power of liquid is spread in the straw, shrubs, creepers etc; thus the only Brahman is spread in all things of the world. Even in the ray of lustre, there is the power that appears as different colours

thus, the power that shows the birth and death of things is full in the Brahman, a bit in the mind, shines just as the peacock-egg possesses the plume of the peacock, its different peculiar colours etc. The Brahman, which is the cause for infinite variety, is One, non-dual. But it should not be taken that the Brahman is both dual and non-dual. The power of sat and asat lies in equality, samatwa. The sat and asat are established in the Brahman; the experience of many-ness and Oneness would not have occurred had there been no Brahman. In the juice of the peacock-egg, its glorious plumeness lies hidden; from it, the world full with Chit-guice is responsible for its existence. The illusion of the Varied and innumerable things - the plume of the peacock is in the Brahman-Chit is the juice of the egg of the peacock. In it the world-peacock shines. Hence there is no peacock other than that; there is no difference at all. (1-35)

48. The idea of the Oneness of the Brahman

Just as in the middle of the egg of the peacock, the form the plume etc lie unformed, in the Pure Chidanda, the worlds with egoism, the worlds with inner worlds, the quarters etc lie still unborn. The joy of the Chit becomes the juice of the limbs of the body i. e. prana. It also becomes the different mental states the essence of the joy of the senses, the pleasures of enjoyment, just as the shadow falls on the mirror reflecting. One must imagine for himself the endless joy of the Chit experiencing the joy of the senses. This endless and absolute joy in the form of self-experience is ever enjoyed by the saints, gods, the ganas, the Siddhas and the great sages, With half-closed eyes non-closing eyelids, devoid of drisya and darsana they ever remain in joy. Though they are doers of actions, they will never immerse

themselves in the thought of the external objects, even for a moment. They remain in *sanadhi* leaving aside *jaana* and *jneya*. Their minds and life-winds are like the bodies in pictures unmoved. These are the persons who leave for good the mind and the senses the prop for the mind and remain in *Bhoomananda* with the all-equal idea. Just as *Paramaswara* enjoys the bliss of his real form within, establishes outwardly the illusory world, they inwardly accomplish the *paramaparushartha*, the highest end of life, the endless absolute bliss but outwardly engage in affairs useful to society. Just as the rays of the Moon entering the sprouts and leaves make them shine, the external affair of the great exhibits endless joy and bestows joy on all. Hence, all their efforts are givers of happiness. The moonshine is available in abundance in the sky; thus, the real form, the form of pure *samvit*, devoid of deviations, full of joy is experienced by them. The pure moonshine-like *samvit* has no form whatsoever, the unseen, the untaught; it is neither far nor near; it is only to be experienced. It has no body, senses life-wind mind and *vasana*. It is not *jiva*, not movement, not *samvit*, not the world. It is neither too near too far, nor in the centre. It is neither a vacuum, non-vacuum, nor vacuum-non-vacuum. It is not a thing like time place etc; it can not be determined by them. It is time, place etc; divisible by them. This is different from all the objects, but possesses a heart with endless *vasanas*. By it the *drisya* objects are born and are dissolved; its power is called the *Atman*. It is neither the beginning, nor the end of the *kalpa*. The wind etc can not change it or its form. Its real form will never change in this world or the next world as otherwise, Thousands and thousands of bodies-pots are born and destroyed. But there is no change no *vikara* in or out of this *Atman*-sky, Hence the *vikaras* of the body will never be to the *Atman*. Again do not think that the bodies are different from the *Atman*; they appear as different

due to the defect of learning. The jnanis realised that the whole world is the Brahman by the all-pure, full influence of the intellect. So Rama doing all acts continuously, seeing the Atman ever, remain as the form of the realised soul pure and immaculate. The seen world animate and inanimate is the Brahman, without qualities all-pure, devoid of the qualities of upadhi. This is devoid of vikaras, the beginning and the end, the ever-peaceful and all-equal. Rama realise that time, the subject the cause, the action, creation, retention and destruction, remembrance etc are all the Brahman, become one with it; there shall be no more samsara. (1-20)

49. Samsritivichara yoga, the analysis and examination of the world.

Sri Rama:- 'Sir, if in the Brahman, there are no vikaras, how does it shine in the form of bhava and abhava thought and non-thought ?

Sri Vasishtha.- 'The change of milk into curd is the change in its form. It is called vikara or change. The curd can not change back as milk, its old form. But in the world there is the Brahman in the beginning, middle and at the end; it is all-pure Brahman. The vikara of the milk is not in the Brahman, to the Brahmaa, the beginningless, there is no samyoga of any kind or any relationship. In the all-equal Brahman, the apparent world, is only an illusory change. Change is quite impossible in the Brahman. There is neither 'samvedya' or 'samvitti' (Jnana or jnyaya) in the Brahman; what is said by the word 'Brahman' is that it is like the Chidatma having no relationship whatsoever. The Brahman must be understood as the one having no illusions like the world etc. in the beginning and the end; in the middle its appearance as otherwise is due to illusion. In the beginning, the middle and

the end, ever in every thing the Atman shines in the form of all-equality. The change, though related to the Atman, the Atman does not get any vikara. The all-powerful Brahman is formless, one, and eternal; Hence it never comes under the influences or vikaras of any kind.

Sri Rama.- 'Where did ignorance, the disease of the mind in the Brahman the all-pure, the all-sat and the one exist ?

Sri, Vasishtha:- 'Rama, only the Brahman, the Reality, shines resplendent in the past present and the future; this is beginningless and endless. There is no ignorance or avidya; this is the definite truth. This is the Brahman expressed at the time of teaching, in the very word itself there is no scope for vikaras; to say it otherwise is only for the convenience of teaching. 'You 'I the world etc, heaven and earth, the wind etc are all the Brahman, There is no avidya, ignorance at all. It is only namesake. The wise know that this is an illusion devoid of truth. How can the non-existent avidya exist ? How can it be true ?

Sri Rama :- 'Sir, you said in the Upasama prakarana what to think of avidya. Kindly enlighten.

Sri Vasishtha :- 'Rama, as you were then in ignorance I had to create such things to teach you. As you are now enlightened, you need not think of it now. Avidya, jiva (ignorance and individual self) etc are created by scholars to enlighten the ignorant. When the mind is in ignorance, but for this creation of ignorance on the authority of the sastras even hundred exhortations will be of no avail, the jiva is exhorted by good arguments, taken near the Atman and is made one with it; what can be achieved by good arguments can not be achieved otherwise at any cost. When the defect of ignorance is not off, teaching of every thing as the Brahman is treating a stone as dear and near and bemoaning sorrows before it. The fool by good argument, the wise by knowledge become

enlightened. If not taught by good arguments fools will never better themselves. Till you are enlightened, I taught you through good argument; now that you are enlightened, I will now tell you the Reality. You, I, the three worlds, the drisyas etc all are the Brahman; there is nothing else. Do as you please. There is no harm to reality. The pure Consciousness, the deadliest enemy to all illusions, the Brahman alone pervades through all the worlds. Realise this and do as you please. There is no harm. Rama, while sitting breathing sleeping, firmly believe that you are the Chaitanya, the all-lustrous, all-spreading Paramatma. If you are really wise, detached and devoid of ego, you shall become the only Chit-juice, the peaceful Brahman existing in all beings. You are that Paramapada, the beginningless and endless, full of luminosity. You are the all-pervading, the one, the pure Consciousness itself. Just as in all pots, the earth, the same earth prevails; in the Brahman, in the Atman, in tureeya, in avidyaprakriti, in the worlds, the same pure Consciousness is without a second. Prakriti is not different from the Atman; the earth is not different from the pot. Just as earthness prevails in pot, the Atman prevails in the prakriti. The whirlwind or wave in water, the vivarta of the Atman is prakriti. By the movement of the Atman, prakriti comes into existence; hence prakriti is the Atman. The wind and its movement are different in name but are one and the same. Thus, Atma and prakriti are two in name but one in reality. The difference is the result of ignorance like the illusion of the rope as serpent; with the dawn of knowledge, it disappears. In the field of Chit, the seed of creation falls and produces the mind-sprout, which creates the future forest, the samsara the world. If the creative-seed is burnt by self-knowledge, even if the vasana-water is poured forth, it will not sprout. If the creative seed is not sown in the mind-field, there will be no mind-sprouts, which cause the body-tree, full with the

fruits of joys and sorrows. Rama, you are now enlightened, leave aside duality, born of utter ignorance, thoughtlessness, and illusion. Be full with the endless and ever-joyfulness; be fearless you shall have no sorrow at any time of any kind. This is the essence of our teaching of paramartha. (1-36)

50. Akshasamvedavicharayogopadesa, the thought of the knowledge the eyes give.

Rama:- 'All that is to be known is known; all that is to be seen is seen; I am in full Brahman, by the nectar of the knowledge of the Brahman you have given.

Poornatpoorna midam poornam poornatpoornam prasooyate.

Poornenaapooritam poornam sthitaa poorne cha poornata.

From full to full this is full; the full is in full; the full comes out of full; all this is full in full and remains in full, the all-full. I shall ask another question just as the son asks the father. Kindly answer without being angry as this increases knowledge. Eventhough the senses the eyes, the ears, the tongue, the nose and the skin appear clearly, they do not receive any thing in the dead man but are active in a living man. Why? How are the senses coming out able to convey their experience to the heart from the inanimate things like the pot. Like iron rods, the pot and the senses are separate and different; attracted by each other they convey knowledge. This sort of thinking is not possible. Though I know these things, I ask you again for confirming my knowledge. Kindly enlighten.

Vasishtha:- 'It will be easily known that the senses, the instruments of direct authority, the objects like the pot etc and the channel of understanding, the mind are not different from the Chaitanya, by deep thinking and correct understanding. The pure consciousness as pure as the sky becomes chitta, mind by Self.

Illusion with the past vasanas becomes the, 'Puryashtaka' as it is supposed to be so. This Brahman became 'Prakriti' the cause for the existence of the world. From this prakriti are born the senses instruments and the ghata etc-objects. It is the Chit that is changed as puryashtaka, by the nature of which, it attains the qualities of Chitta; it is this that takes the forms of ghata, the pot etc. As at the time of death, the sookshmasareera with puryashtaka goes away, the senses do not possess their powers and hence become useless.

Rama :- 'Sir kindly let me know about puryashtaka in detail as it is the mirror that has the power of reflecting thousands and thousands of worlds.

Vasishtha:- The Brahman, the beginningless, the endless and fully lustrous, after the creation of the sookshmasbhootas like the sky etc became devoid of kalpana, creation, but became the seed of the world and created brahmandas, became the reflection and enters the middle of the body in the form of jiva. This jiva as per vasanas, creating limbs becoming strong moves with the internal and external actions. He becomes by ego egoistic, by contemplation mind, intellect by the power of confirming and senses by seeing the things. He becomes the body by the idea of the body, the pot by the idea of the pot, thus other things and is called Puryashtaka. Engaged in the senses of knowledge, the knowership, engaged in the action of affairs the doership, reaping their fruits the enjoyership, by being non-interfering, becoming the witness and that is engaged in such kinds of objects of enjoyment as these, the samvit, when the Chit is important is called jiva; when the inanimate is important, it is called puryashtaka. The jiva thus entering the body becomes one with it in course of time and experiences joys and sorrows; with the nature of puryashtaka, he is adoring endlessly created bodies. Thus, with the false form and false knowledge, forgetting the original forms thinks

himself as the forms endless self-created, full with vasanas. Just as the seed, if water is poured forth, becomes sprout the jiva also served vasanas takes the form of the world. Thus by false knowledge he forgets his original form and thinks himself as the body etc. Hit by the waves of the ocean, the stick goes up and down; thus, this jeeva of vasanas attains good and bad births in the ocean of samsara becoming topsy-turvy. One as pure as Sanaka as the result of his past sadhanas, becomes enlightened in his very first birth, gets rid of bondage and attains the paramapada. Another jiva, after many births of woes and worries for long, by self-knowledge attains salvation. This is the way the jiva attains the body: now hear how to understand the inanimate by the help of the senses. By the creation of the mind, the Chaitanya changed as the body possesses the five senses and the mind. Next, the external things like the pot etc as drisya approach the jiva coming out through the senses like the eyes, falls on the sky, covering the pot etc and becomes one with the Chaitanya: then he knows the different objects. The senses of the living man only, or the senses of the body with Chaitanya only, have connection with the external things but not of the dead. The external objects like the pot etc reflect only in the light of the Pure and clear eyes; when the reflections join the jiva again they are experienced; the jiva has such experience; there is no experience external without this. When the two eyes are devoid of any disease whatsoever and shine as chisled pure gems, the external mental attitudes with the pot, the cloth etc enter them. Thus when the jiva joins the reflection, he is able to realise the external things. Even boys know it; this happens even to the cattle and creepers etc. The downward rays of the pure eye embrace even the very distant objects and gives the jiva their understanding. Thus the jiva gets the knowledge of touch, smell etc. Though the sound is in the sky, as it enters the ear-sky,

the smell joining the wind enters through the nose-holes and reaches the jiva; hence he gets the knowledge of them.

Rama :- ' Sir, what is it that appears as reflection in the mind, the mirror, the gem, the water and the sprouts?

Vasishtha:- ' Rama, the quite inanimate objects reflections in the mirror, the mind's attitudes like the pot and the cloth etc, the jiva. even the world; itself-all' all are illusions. May you have no trust in the false world; the ego etc are the waves of the ocean of Chit; the Reality is only the Chit-ocean. In the ocean of Chit, there are no time, place, quarters etc. The Atman, the Reality of them all is Eternal, always the all-predominant in all. Rama, be ever detached. May you be in peace realising that joys and sorrows are false. Get rid of the disease of the illusion of samsara. Concentrate on and get the all-blissful state, the idea of oneness and equality. Ever remain in the Absolute Brahman. (1-40)

51. Indrayarthopalambhavichara, the rejection of the fruits of indriyas

Rama, I told you that the pure Consciousness before the kalpa has no senses, like the eyes etc. that they were in the Hiranyagarbha, the creator and that are experienced in the individual jivas also, Just as the puryashtaka and the power to know the things are born in the Hiranyagarbha, they are born in the jivas also. To the jiva in the womb of the mother in the sixth month, the indriyas like the eyes and the puryashtaka are born; then he will think of the objects fit for his actions by the vasanas and sees them as such. I also told you how in the very first Hiranyagarbha's mind the indriyas, the samvedana and objects of the indriyas enrich themselves. in the jiva also they shine so. The pure Samvit, that was before creation, was

born in all in the same form. Later it becomes the puryashtaka with the attachment of 'aham'. In spite of it, this samvit is pure. This samvit is the one, the endless, the unknowable. Hence, in this pure and spotless samvit, the existence of another is impossible. In this there are not good and bad, the mind etc. Before the samvit, which is the only true, all others are false as they are all divided by time place and the thing and are unsubstantial. This samvit is called the mind. Really, it is not the mind; this is that which appears to manana, contemplation, the falsity of the nature of intellect; it is neither the mind, the jiva nor the puryashtaka. The real form of samvit is the luminosity of knowledge. The fools say that it is nonexistent; but it is beyond mind, senses etc; it is called 'paramatma'. To say that the jiva, the form of chit and the object of contemplation is born from the Brahman is also an illusion. It is said so for the convenience of teaching. When a disease appears instead of trying to find out the cause of it, it is better to get it cured at once; thus, instead of trying to find out the cause of ignorance, better to get it destroyed by knowledge, in which dissolve all the worldly affairs, live as a jivanmukta and shine resplendent. All that appears is born of avidya; if it is destroyed, it will never reappear. Do not ask 'how can I take the objects I see as false? all the things are like the mirage illusory. Avidya, though false appears to be true; if knowledge dawns, its true nature will be seen; then the illusion vanishes. The jiva, the puryashtaka etc are the illusions of avidya, the creations, the falseness etc of which are born by the proximity of the true Atman. The sastras say that avidya creates the jiva etc. I will explain to you what is meant by Avidya again for your benefit. Hear attentively. When the Chit likes to see the external objects, it changes itself as puryashtaka etc covered by kala, the black spot. Then it gets that idea with which it thinks of objects. Just as the weak boy creates the ghost at night and is afraid of it the jiva-Chaitanya takes as true the creations of the five tanmatras, it becomes the jiva. Next, it sees the

creation of the indriyalandhras, the holes of indriyas, senses. By the panchatanmatras, the external five elements are born. From the seed-sprouts many branches of the tree grow and appear to be different; thus, the elements appear to be different from the Brahman. The jiva takes as true the internal mind, prana etc and the external things like the pot etc and becomes strong by his vasanas. Just as the rays of the Moon are nothing but the lustre of the Moon, the sense-pleasures derived by the sense-objects are nothing but the Self-pleasure of Chaitanya. The taste of the black pepper, the emptiness of the sky are nothing other than black-pepper and the sky; though they appear different. thus, the sense-enjoyments are nothing but the Atman, though they appear to be different. After the enjoyment of the worldly sense-pleasures, the end of life will be attained. With this idea, the worldly and other worldly actions (karmas) are ordained. Of the two, one is got by pravritti, worldly involvement and the other by the Sastras. Some times, one is conquered by effort and strength and the other appears in one. The juice of sugarcandy changes as sugar-candy; the mud changes as the pot; thus- the Atman itself changes as the results as per pravritti or the Sastras. But the Atman does not change like the juice or the mud. The change occurs only where there are the divisions of time, place, meeting, parting etc. If they are not in the Atman, the change, does not occur. The juice of the Spring season in the forest changes as flower at one place and leaf at another place. Though the juice is the same, it thus acquires dualism; the Atman in itself gets dualism like the ghata and the pata; in reality the Atman is non-dual. The cloud in the beginning is in the form of the rays of the Sun. next it changes in the rainy season as rain-water; then that rain-water becomes the seed for the cloud and the future rain; thus, the Atman, the sat as well as the asat changes as the world and becomes the seed for the next or the later worlds. This is so that is thus this does not happen-all these ideas are spreading in the

Atman-God who can say 'no'. In the pure mirror-like sky, its real form, or its actions can not reflect as they are not different from it; it alone shines. When the Brahman, the very naturally the form of Chit takes the form of dualism, it reflects as the power of things and the jiva. Just as in the pot of gold or ornaments, the real gold shines in the mind the true and false Chaitanya and jada are mixed up. Whoever takes the Atman in whatever way he likes, it becomes that though false; It is quite certain. As the Chit is all-expansive, its Chaitanya is in the mind also just as gold shines in the inanimate other ornaments. The Chaitanya which is the cause of the mind and the body, whenever and wherever in whatever form it thinks of itself, then it gets the ideas of god, man or jada forms. This Chit as per the peculiarity of the *vasana* - bud thinks of varied forms, it gets them in due course. All this takes place as in a dream. In a dream, one sees the village, which later turns as forest etc and gets the idea of forest etc, the jiva also gets one body from another body. A man appearing in the dream appears at once as wall, cloth etc changed; thus at the time of death-unconsciousness happens the entering another body. The death and the birth are both false; the jiva commits this mistake of birth and death by *avidya*. This change is unlike boyhood, youth and old age. The change occurs only in the one body as per time. The taking of another body occurs only due to *vasana*, not by time. In a dream the seen as well as the unseen things are enjoyed, The world is the dream of the jiva, here among the *vasanas* enjoyed in endless time whatever is seen at the time of death, that becomes the cause for future body. The attainment of salvation by the *mahavakyas* (great words of the wise) and the ideas of the Brahman are not the dreams full of *vasanas*, why because the Chit-Brahman is exhorted by *sivam*, the all-auspicious, *adwaita*, non dualism and the Fourth, the self-epithets. He is seen by the *threeya*-idea. He does not possess the waking, dreaming and

soundly sleeping states. He is not experienced in the waking state; he is devoid of vasanas, hence he is not full with vasanas; he is pure immaculate Chaitanya. He becomes jiva, by his nature of Chit, in dream he sees many seen and unseen things. Due to constant thinking of unseen things the past seen vasanas of senses disappear, they only shine. Self-effort is able to conquer the vasanas also. Yesterday's bad action by to-day's good action changes as good action. The body of the jiva etc the results of vasanas will not cease but by salvation. Till one attains salvation the senses as per time place etc shine and cease to exist. Till the attainment of salvation, the body remains; the body is the vasana created. As the ghost is near the boy, the vasana shows the body created by the five elements. The aativahika (subtle) body with the mind, intellect, egoism, the five tanmatras is called puryashtaka. The lingasareera of Chidatma is formless, undivided, The external sky is divided into five. Its windness is the great tree. Its body is the Sumeru-i.e. they are non-existent in the lingasareera. The sthoola sareera has no real salvation. By dispassion etc, the creations disappear; the reality becomes evident. Then that salvation in which the inanimate creations are all dissolved in itself soundsleeplike salvation is attained. The sukshmasareera resembling the dream till salvation is attained, roams in the birthplaces of animate and inanimate beings. The aativahika body attains some times dream and some times sound sleep. This is a common experience. In sound sleep, assimilating in itself the would be bad dream, as the jiva is the form of Chit like the fire at the time of deluge shines as the seed. In the beings inanimate etc, the sound sleep is very dominant. The kalpavriksha, desire-yielding tree births may be due to some good, they do not have the enlightenment of the human beings. The inanimate stage of the mind is sound sleep; the roaming of the mind is samsriti the world; enlightenment is salvation; the tureeya state is the waking state from the point of view of sound sleep. The enli-

ghtenment of jiva is salvation; by enlightenment the jiva becomes pure and the Paramatma just as purified copper becomes gold. The salvation due to the enlightenment of the jiva is of two kinds, the jivanmukti and videhamukti. The state of tureeya is jivanmukti; it leads to the state beyond tureeya, called 'Bodha'. Later the jiva attains the form of the Brahman, the only Chit. By the effort of the intellect, Bodha is attained. By it in the body itself, with the enlightenment becomes absorbed in Paramatma. The jiva realises that his fears are illusions of dreams long and thick, why because in the heart of the jiva nothing but the Chit shines. Seeing it as some thing else, the jiva unnecessarily grieves. In the jiva there is nothing else than the Paramatma, The world that appears here and there is spread of illusion only, The boiling water in the pot getting various forms causes illusions: thus in the jivas the illusions of samsara appear vainly. The bondage of the jiva is vasana; its destruction is liberation. The end of vasnas is the sound sleep of the jiva; the tureeya and the above tureeya states are devoid of vasanas, which appear peculiarly in dreams. Then the jiva becomes inanimate etc. If the vasanas of the jiva are neutral, he is born in the animal world. If the vasanas are less, he is born as a man or a gandharva. If the sound sleep vanishes and from head to foot, the pranas and ego spread 'I am with such a body' he thinks. He then thinks that the pot etc are external. Then the power of vasana appears peculiarly with the ideas of the receiver and the received like 'I am able to know the pot' when the pot etc spread by the jiva from the inner mind coming out from the gates of the eyes etc. Thus the inner Chaitanya with the external objects non-Atman in the form vasana of the receiver and the received shines as a mirage. Therefore, all the relations like the receiver and the received etc are all illusions created by vasanas, not real. Here there is nothing for the Aman to accept or reject. The Chidatman

alone shines as the internal and external particles of light. Hence, realise that the three worlds are the peculiarity of the Chit. The idea that they are different is of no use. In reality, all of us shine in that Reality. There is no world other than the Chit in the past, the present and the future, internal or external. In the vast ocean there are no waves, foam or the bubbles; everything is water, as pure as the sky if not more. This is evidenced by correct thinking. In the same way, in the world, there are no vasanas, states etc the innumerable differences. It is only the Paramapada, the beginningless, endless and eternal.

52. The story of Naranarayanas, the avatars (Arjunopaakhtana)

The dream-world of every individual is different from each other. The waking world is the same everywhere. 'How can the waking world seen by all in the same way become a dream'? Do not ask. The dream of Hiranyagarbha is our waking world; this is the created samsara, which is neither true nor false. The dream of the creator, Hiranyagarbha is not the same as the dream of the individual. All our ideas in the waking world are his waking-dreams. There is no difference between them and the things of the dream. The false unsubstantial dream of the Hiranyagarbha is very long. It does not disappear in a moment like our dream. Going from one dream to another dream is the false world. All the jivas owe their existence to the creation of Hiranyagarbha. They all witness the waking falsehood, the world. Such is the tremendous creation of Hiranyagarbha. The Brahman the Chaitanya is seen as inanimate as it is under the influence of the illusion of the individual self. The jivas delude themselves in dream due to the Atman; thus, the jivas of the three worlds having light from the Sunshine, mutually creating differences delude themselves; The sole reason for this delusion is that the Atman is all-expansive

and endless; hence whatever creations the individual self make appear to be true. I will now tell you the story of Arjuna, who following the auspicious anaasaktiyoga, as will be enunciated by Lord Sri Krishna gets rid of all woes and worries and live very happy.

Rama:- 'When will Arjuna be born and when will the Lord teach him the Anaasaktiyoga?

Vasishtha :- 'Rama, Just as the sky shines depending on the sky, the Atman shines depending on the Atman itself that is described as the sat and that which is. Just as in gold the ornaments, the waves in water are seen, the illusion of samsara is seen in the pure changeless Atman. Just as the birds entangle themselves in the net, the fourteen varieties of jivas or beings entangle themselves in the series of illusions. To the samsara with the five elements, to the worlds, the rulers of the worlds, praised in the Vedas and Sastras such as Yama, Chandra, Surya and Indra etc become the leaders. By the jnana attained by their self samkalpa, 'this is good, this is to be accepted this is bad, this is to be rejected; they establish the etiquette in the form of their authoritative rule. From then till now Yama though falling in the flow of his own karma stands like a rock with firm mind, like a mountain. Yama begins to do penance fearing the sin acquired by killing the jivas at the end of every Dwaparayuga. He does so some times eight years, some times ten or twelve years some times five or seven years and some times sixteen years. During this period as he remains otherwise engaged, there will be no deaths. Hence, the earth will be filled with innumerable beings like the mosquitoes on the ichor-emitting elephant. Then the gods kill these peculiar beings in ever so many ways to reduce the weight on the earth. It happened thousands and thousands of times thus. Endless worlds and beings were killed. The present Yama is the son of the Sun. After some yugas, he will go to do

penance for twelve years killing none. The Earth becomes burdensome with deathless human beings, forests and shrubs. Just as the decoits-insulted-deft- lady seeks the protection of her husband, the Earth unable to bear the burden seeks the protection of Vishnu, who will then be born as Nara Narayanas. One will be the son of Vasudeva named as Vasudeva; the other will be Arjuna the son of Pandu. Yudhishtira, the son of Dharma will be the first son of Pandu and will rule the whole earth surrounded by the four oceans, knowing all the dharmas. Duryodhana will be the son of Dhritarashtra, elder brother of Pandu. Duryodhana will develop enmity with Bheemasena, like the serpent with the mongoose. Both kauravas and pandavas gather eighteen akshouhinis of the army to fight with each other. Lord Vishnu himself in the form of Arjuna the holder of Gaandeevi, destroys the armies and lessens the burden of earth. Before that when Arjuna's body becomes worldly, he will be under ignorance and the dwndwas, joy and sorrow etc, He refuses to fight with grief of killing the kith and kin on both sides. The body of Vishnu full of knowledge of the Self teaches the body of Arjuna Aatmajnaana. "The Atman has no births and deaths; it has no changes of any kind. It is not now born, will never be born. It is never born, ever eternal, and all-pervading. Even if the body is destroyed it will never be destroyed. Those who say that they are killing the Atman and that the Atman is killed are the non-knowers of Self. The Atman kills none and is never killed by any. Who can in what way kill the Atman, the One, the endless, the sat, as subtle as the sky?

Anantamavyaktamanaadimadhyam

Aatmaanamaalokaya samvidaatman

Samvidvapuḥ sphaaramalabdhadosham

Ajosi nityosi niraamayosi.

Oh, the best knower of the Atman, realise that the Atman is endless, inexpressible, the beginning, middle, endless. You have become the Chaitanya, the spotless. You are the never born, the Eternal and the Diseaseless. (1-39)

53. Exhortation to Arjuna

Arjuna, give up the idea that you are the killer. You are the Atman, devoid of old age and death, and the Eternal One who is devoid of egoism, whose mind never becomes attached, killing the beings in the world becomes the non-killer. None can kill him. As per the internal thought one experiences the external. So give up the idea that you are such and such a man, of attachment. As you think that you are the killer and the sinner, you are subjecting yourself to joys and sorrows. The qualities covering the Atman and appearing as the particles of the Atman do actions, but the egoistic man thinks that he is doing. The eyes see; the ears hear; the skin touches; the tongue tastes-I have nothing to do with them. The mind of the great does actions; the Atman has nothing to do with them. Then, what is the relationship between the Atman and the persons who you think are the losers? For the work done by many, it is ridiculous to think that one is the doer. The great wise do actions with body, mind, intellect and the senses utterly detached for the purification of the mind. Those whose body is not covered with the poisonous potion of ego, and who are devoid of attachment and anger may immerse in worldly affairs; but they always remain unattached and the non-doers; though enjoying, they are not the enjoyers. One, though is an all-round genius and the knower of many does not shine if he is characterless; thus, the man who is

filled with the filth of attachment can never shine. The man whose mind is detached, who is devoid of egoism, who sees the joys and sorrows equally, and who is patience personified may do many things but remains detached. Though very cruel, the duty of the member of the warrior race is the best suited to you. It will lead you to happiness and auspiciousness. Though crooked and cruel do your duty as man of the warrior-race and become immortal. Even to a fool, swadharma, one's own duty is the fittest; then is it not to a wise man? Men of detached minds and egoless hearts may do sinful acts but they will never be sinful. With detached mind, do acts as they fall on you; you shall not be bound by them. With body peaceful, immersed in the Brahman and do acts of the Brahman. One who dedicates every thing to the Brahman becomes the Brahman in a moment. Or dedicate every thing to Iswara, become the Iswaraatman and the diseaseless. If you realise that Iswara resides in all beings, you will be the adoration of the entire earth. Or, give up all samkalpas completely, see every thing as equal, remain in contemplation, be peaceful, be ever full with self-realisation;—then also you will attain salvation.

Arjuna:- 'What is disassociation? What is dedicating every thing to the Brahman? What is Iswaraarpana? What is Jnana? What is yoga? pray elucidate.

Sri Bhagavan:- 'The' cessation of all samkalpas, the destruction of all vasanas and the utter absence of even the smallest form to be contemplated lead one to the blessed state, which is verily called the state of Parabrahma. The effort of the wise to get at it is called jnana or yoga. I and the whole world, all all is the Brahman; coming to this conclusion is 'Brahmaarpana' dedicating to the Brahman. The Brahman shines as a vacuum inwardly as well as outwardly, hard like the heart of the stone, peaceful, pure as the sky and

the non-drisya. The world comes out of it and appears as different; this is false. The world is attributed to the Brahman; It is an illusion. A very very very minute part is Jiva, an illusion. We should not entangle ourselves in this illusion. The indivisible Brahman appears to be divisible and divided. The divisibility of the Brahman and egoism in the indivisible Brahman do not stand to reason. The baseless divisibility of the Brahman is false. The ego-monkey is not different from the Brahman; so also the elephant and the pot. Abanta, (I, Mine etc) the ocean etc all are none other than the full Brahman. Then what is the meaning of attachment to them? Innumerable peculiarities appear in the Brahman, full of knowledge. Then why not keep trust in the Brahman the absolute? In the mind of one who thus makes self-enquiry, the ego and attachment can not live for long. He then gets the result of giving up actions. This is called Sannyasa, good giving up. This results in samkalpatyaga or the state of asanga. Concentrate all the creations in Iswara and give up the idea of dualism. That is Iswaraarpana, dedication to Iswara. The differences are created in Chidatma due to ignorance. To the knower of Self the world and the Brahman are one and the same no doubt about it. I am the quarters, I am the world, I am the action, I am the time, I am the adwita, I am the Jwaita, I am the egoistic world. Keep your mind on me, be my devotee, perform sacrifices for me, salute to me ever, if you always think of me you will become myself.

Arjuna : - 'You have two forms the ordinary and the great (para and apara) What kind of forms are they? Which form when worshipped bestows salvation?

Bhagavan :- 'Arjuna, my ordinary form is with hands feet and other limbs holding the conch, the wheel, the mace etc. My great form is that which has no beginning and end, the diseaseless;

this is called the Brahman, the Atman, Paramatma etc. As long as you remain unenlightened and devoid of self-knowledge, worship my ordinary form as per the injunctions of the Vedas. Later, with the purity of heart you can realise my great form, realising which you will never be reborn. If your mind is pure, if you realise the realisable, if you realise the Brahman as Pure Consciousness, examine carefully jiva and Iswara, twam and tat and arrive at the conclusion that there is only the One, the undivided, the indivisible, the full Atman and attain it. 'I am this, this is I' all these words I used just to teach you the knowledge of the Self. If you feel sure that you realised what I said and rest in the great Paramapada, if all your doubts are fully cleared off, rest yourself in the true One Atman. See the Atman in all beings being the same Atman, treat ever every thing as equal. See every thing in the Atman and the Atman in every thing. If you witness the Atman as One and in all beings, you will never be reborn, though you do all kinds of deeds. The all means the One that is the all; the one is the Atman; this is neither sat nor asat. The moment it is experienced it is attained. Shining in the minds of all in the three worlds, making them shine and causing us think I and mine is called the Atman. The liquidity of the waters of the worlds, the taste of cow-milk in the three worlds and the taste of salt of the ocean is the Atman. The state of that subtle experience that is evident in all the bodies of the beings, which shines as very subtle coming out of the sum-total of the objects, that Atman shines all-expansive. Just as there is ghee in all milk, in all bodies, the Atman is existent. Just as the lustre of the gems of the oceans is the cause of the external shining of the ocean, the inner lustre of the Atman is the cause of the shining of the bodies externally. Just as the thousands of pots contain the sky in and out, in the bodies of the three worlds, the Atman in the form of ego shines. Just as the thread in the garland of pearls remains unseen, in all the millions of bodies the Atman shines unseen. Th

jnani knows full well that the changeless Atman, in which all things from the highest Brahman to the lowest grass-piece are dormant, is birthless, changeless. The Atman, the cause of egoism, the world etc the illusions though attains the form of jiva like the lustre of the gem, attains the form of jiva does not lose its real form but remains as the Brahman. All the changes of the world are the Atman. The only One Atman kills whom? Whom can it kill? why do you bother about the sorrows of the world auspicious and inauspicious? The true seer is the seer of the Atman, which is the mirror to the reflections, that shines as witness and remains undestroyed in the destructive bodies. I am this, I am not this'- this saying of mine is as good as dividing the mirror 'and the reflection keep off the reflection and present the mirror. Realise me as the pure natured, the non-dual and the Atman of all. Just as water moves in the ocean, the creation, the destruction and the changes in the world occur due to the mind's ego. Just as in reality all mountains are stones, all trees are logs of wood, all the waves are water, all things are the Atman. One who sees the Atman in all the beings and all the beings in the Atman, does not see the Atman as doer, Just as there is only water in all varieties of waves, there is only gold in all the ornaments, there is the Atman only in all things shines. All the objects, all the beings, the great Atma all are One and the same; there is absolutely no difference whatsoever. When the changeless Brahman alone is all-existing, where is the scope for the existence of the world etc? Why do you grieve in vain unnecessarily? Hearing about the Atman absolutely fearless, contemplate in mind, experience greatly, depend upon the sameness: Oneness and eternity, from which never falling, the Jivanmuktas roam happily in this world. Conquering ego and illusion, getting rid of association and its defects, devoid of desires, kicking off the pairs of opposites, joys and sorrows ever remaining in self-knowledge, the jivanmuktas attain the highest Brahman. (1-66)

5+. Exhortation for Self-knowledge

Arjuna, hear me further for your satisfaction and enlightenment. Cold and heat, joy and sorrow are the results of senses and their sense-objects, They come and go intermittantly; they are transient. Put up with them. As a matter of fact, you are the Atman. Where is joy? Where is sorrow? You are beginningless and endless and also limbless. You are one and the ever full. Where are joys and sorrows for you? With the disappearance of the illusion of the senses and their objeces, with courage of conviction and looking at joys and sorrows equally unconcerned, one can attain immortality. All these false things are created in the Atman; it is not impossible to bear them. In reality, there are no joys or sorrows in the Atman at all. When the Atman itself is prevalent ever everywhere, where can anatma be? The asat can not stay; the sat can not but stay. Hence, there are no joys and sorrows which are false. Paramatma alone shines resplendent anywhere and everywhere. The thought that the world is and the thought that the Atman is not and the ignorance that joins them both-leave aside for good; Stay on firmly in the Chidatman. Though it is animate, the seer, living in the body itself will not be happy at joys and unhappy at sorrows. The inanimate things that form the body i. e. the mind etc experience joys and sorrows. Even if the body perishes or gets weakened there can be no harm to the Atman. All the illusions like the inanimate body, the jiva that experiences joys and sorrows are of illusion due to ignorance. There is only the Atman; there is nothing else than the Atman. The body, joys and sorrows etc are all false, It is ignorance that gives the illusion of sorrow; by complete knowledge it will be destroyed. The fear of the serpent in the rope is born of ignorance: it is destroyed by knowledge; thus, the illusions of bodily sorrows etc will be wiped out by knowledge. The whole world is full with the Full Brahman, which will never be destroyed; it is never

born. This is the only truth, the highest truth. This is the highest knowledge- In the vast ocean of the Brahman, many waves rise and again dissolve themselves in the whirlwinds of the Brahman, with the knowledge of which you will be Brahman again. The time, place, actions, you, I, and the vicissitudes of thought and non-thought, all are the illusions that appear in the Brahman. in which they really do not exist. Give up fear and sorrow; pride and ego, joys and sorrows. Give up duality the asat; be the form of the sat. Though you wage war killing crores of armies, fill it up with the pure Brahman. Unite with the pure Brahman ignorance, joy and sorrow, gain and loss, victory and defeat; you remain as the ocean of the Brahman, Treat gain and loss as one and the same. Realise the truth; never entertain the mean ideas of jiva etc. Like the wind kept in a cave, be firm unmoving and wage war. Come to the firm conclusion that what you do, what you eat, what you offer to the fire-god what you give is the Atman. What one thinks inwardly, he surely becomes that. Therefore, become the true Brahman, immerse yourself in it. The knower of Self never desires the fruits of his actions; he becomes the Brahman. with the idea of the Brahman performs all duties that fall upon him. Whoever sees in actions the non-doing Brahman and in the Brahman actions, he is the wise among men; he is the full action-doer, performer of actions. Arjuna, never fall under the grip of lobha etc; never have repulsion for duties that fall upon you. Be a Yogi; do actions; have no attachment with any, Without interest, without ignorance, without becoming a non-doer, treat all as equal and perform actions that fall on you. Give up interest in the fruits of action, be ever contented, never depend on any body, or any thing; do actions, you will be the non-doer. The idea of doership is attachment; the idea of non-doership is detachment. The mind should give up all that is ignorant. Realising the Self, living in it, the great man while doing all actions will never think that he is the

doer. The non-doership leads to non-enjoyership, which leads to equality, which leads to endlessness, which leads to brahmatwa you have given up the idea of the varied many-ness. You became one with the Self. Your doing the duties or non-duties, you will not be the doer. He is called the wise scholar whose actions are devoid of desire and attachment, whose actions are burnt by the fire of knowledge by the knowers of Self. The man of equality, the humble, firm, peaceful, detached from the sense-pleasures will be a non-doer, though doing innumerable actions. Remain above duality, be the Atman, perform deeds that fall on you; you will then adore the world. By controlling the senses of action, the fool that always thinks of sense-pleasures is called the mithyachara vain principled. First, control the senses by the mind. do actions by the senses of action unattached and disinterestedly; that is the best karmayoga. One in whom all the desires subside, just as the flowing rivers of flood subside in the ocean, who is firm like the great ocean (of the knowledge of Self) attains perfect peace; never the man or desires. (1-38)

55. Jivatattwanirnaya, Enunciation of the idea of the individual soul

One should neither give up pleasures nor be thinking always about them but should treat them both as equal and be doing actions as they fall on undesired. Never think the body as the Atman; it is anatman, ever changeable. Ever think of the true Self. If the body is destroyed, nothing is destroyed; if the Atman is destroyed, every thing is destroyed, but it will never be destroyed. This is true ever. This Atman is different from the mind; the Atman will never become dilapidated. If this is separated from the mind and even if actions are done, one will be the non-doer. Passion is doership, dispassion is non doership; mind's ignorance should be wiped off when it is prevalent. Under the guidance

of a great man, one with absolutely detached mind may do innumerable actions; but he will not have the doership. The wise know that the Atman is beyond destruction and death. The illusion that the Atman perishes is grief-giving. The great knowers of the Self will never think of the Atman as destructible. They find in themselves the Atman direct and never take the body etc as the Atman.

Arjuna.— Sir, even if the bodies of the ignorant are destroyed they will not lose any thing.

Bhagavan:— ‘Yes, Thus never any thing is destroyed. When there is only the Self and that one is never destroyed, what else is there to be destroyed? It is only due to illusion that one thinks this is lost; this is gained, If the illusion is absent or destroyed, these ideas do not occur just as the son of a barren lady never exists. The *asat* never exists; the *sat* is never non-existent—the wise realised this. The all-expansive Self is indestructible; the imperishable Self can never be destroyed by any body, All the bodies will be destroyed, never the Atman. So, wage war. The one, the only one absolute is: nothing else is, the one is the indestructible, the endless and the *sat*, the only *sat*. If you go above oneness and twoness, *aekatwa*, *dwittwa*, there remains the *Paramapada* in between *sat* and *asat*. That *Paramapada* is all-peace.

Arjuna.— “What is the reason for thinking that the immortal Self has death ? what is the reason for the existence of the men, the worlds and hell and heaven ?

Bhagavan :— “ The *jiva* with the *tanmatras* earth, water, fire, wind the sky, the mind and the intellect lives in the body. He is dragged by the rope of *vasana*, like a calf of the cow: bound in the body like the bird in the cage, he is. As per time and place, as the body becomes weak, spoiled, the *jiva* goes to another body taking along with him, just as the wind takes the

fragrance along with it the five senses, the ears, the eyes, the skin, the tongue and the nose. The body of vasanas only gets destroyed; with the destruction of vasanas, then remains the Paramapada. The jiva with the vasanas becomes strong by food and drink and roams in different birth-giving organs. Just as the man created by the mesmerist roams in the sky, the jiva carrying the burden of illusion roams. Just as the wind takes the fragrance from the flowers, jiva with vasanas, with the qualities of senses from the body goes to another body. When the jiva goes out of the body, the body becomes unmoved. This state, like the state of the non-movement of the tree with the stoppage of the wind, is called death. Then the body without movement, as if the limbs are cut off or disjoined, begins to decay and disappear. This lifeless body is said to be a dead body. The jiva going out of the body finds all his vasanas as if personified sees in the sky above as per the power of his vasanas. This body of the jiva is false but he sees it. As this also is perishable, do not look at it as one sleeping soundly. As is the beginning so is the end of a thing. Hran-yagarbha creates innumerable beings with the help of his creating power in the beginning of the kalpa as per his previous vasanas. That is the creation of the world. Either in the beginning or at the end, it has no truth in it, but it appears to be true. The thing that possesses a certain nature at the beginning of its creation will remain so till its end. It is the power of the Brahman that gives the power to the things; if that is absent, they will not exist at all. The previous sins are got rid of by acts of repentance; yesterday's house is burnt to ashes by the fire of to-day. Thus, the vasanas of the past can be destroyed by the self-effort. One can achieve what he wants by sincere and serious self-effort. Even if the Vindhya is broken, even if the winds of the deluge blow, the wise will never give up self-effort as directed by the Sastras. The jiva immersed in ignorance from times immemorial, by the

power of his thick vasanas sees before him heaven, hell and the creation of the world.

Arjuna:- " Please tell me the reason for the creation of heaven, hell and the world and their existence.

Bhagavan:- " Vasanas are the reason for the creation of the dreamlike illusions of samsara.

Arjuna:- " How are the vasanas born? How do they go?

Bhagavan: " They arise from ignorance and create the idea of Atman in Anatman. With the knowledge of the Self, ignorance vanishes; with it the vasanas also vanish. You are now in the know of the Atman, which you have realised. Give up the ideas 'this, I, mine, our kith and kin' etc.

Arjuna:- " If the vasanas are destroyed, the jiva also is destroyed. With the jiva time and place etc are also destroyed. The thing that depends upon another will also be destroyed with the destruction of the other. Then who will undergo birth and death?

Bhagavan:- " It is the Atman that becomes the jiva, by its own desire, with vasanas. By enlightenment, the jiva giving up vasanas becomes the Atman. Be a jivanmukta and realise this real truth. One who is liberated from the vasanas is liberated from the shakles of samsara. If the vasanas are not destroyed, even if one is a sarvajna, all-knower and sarvadharmaparayana, the observer of all dharmas he is a bird imprisoned in a cage. The Atman can not be seen by those who are bound by vasanas the existence of the vasanas like the peacock's tail in the sky as shown by the mesmerist will not allow one to attain the Atman. By the help of the Sastras, if one destroys the vasanas, one can attain salvation, which is nothing other than the destruction of the vasanas. (1-45)

56. The description of the mind.

By giving up vasanās, you will become a jīvanmukta with peace of mind. So, give up the idea of sorrow due to the death of the kith and the kin. Never entertain the doubt about jara and maraṇa, old age and death. Let your mind be as broad as the sky. Let there be no likes and dislikes; have no passion for any thing. Do your duty as it falls upon you; do action; you will not lose any thing. The nature of the jīvanmukta is to act, do duties and perform karmas, but not to give up. Giving up karmas can never be jīvanmukti. 'I should do this, I should not do this' these are the ideas of the ignorant, not of the wise, who are equal in doing and non-doing. Performing duties as they fall upon like a flow, keeping up mental peace the Jīvanmuktas remain as if they are in sound sleep. Just as the tortoise contracts its limbs within, the jīvanmuktas contract their senses without allowing them to fall on sense-objects and remain firm in Paramatma unshaken. The mind-sculptor on the Paramatman-stone chisels the three-world picture of the three times. Due to ignorance, though unseen, it spreads in the sky of ignorance and shines with varied vicissitudes of mind. The Hiranyagarbha, creating the world-picture also created the subtle sky as its prop. The illusion of the world is beginningless and endless full of maya, like the wall of straw. To the ignorant this is true and to the wise never. The wall and the painting on it appear different; so the mind and the world but in reality they are one and the same. The mind's picture-painting is as vacuum as the sky. Like the dream which makes one experience the three worlds in a moment which are quite false, the mind also makes one experience the three worlds, which are as false as the dream-worlds. To the utterly ignorant, they are true. To the knower, it is an illusion; That the appearance of the worlds is an illusion is known only when one becomes a jnani, to whom the illusion vanishes and

dissolves in the Brahman, just as the shining of the sarat cloud dissolves in the Sunshine. Then the mind-painter's three worlds-picture having no canvas or wall vanishes becoming formless. They are not in you; there is no relationship between you and them. Then who is killing whom? who is killed by whom? Giving up the ideas of the killer and the killed, remain in the sky of the Brahman, pure and peaceful. The Brahman has no activity; what appears as activity is the Brahman itself. Therefore, this picture-painting, depending upon time, action etc, its differences or variety is the Brahmakasa itself. The mind-created kingdom appears as the world; but it is nothing. Thus, the world also is a greater vacuum than the sky. What the mind-painter painted on the mind-canvas is a peculiar world, the origin and dissolution of which take place in the mind itself. In the same way, in the world also very transient things construction and destruction, birth and death take place. Due to illusion, you got the ideas of the killer and the killed in the mental kingdom. You got rid of them by my teaching. Just as the mind is capable of creating its own kingdom, it can make a moment a kalpa. Hence the false world appears as beginningless and of innumerable kalpas. The mind makes truth falsehood and vice versa. Hence this illusion. In a moment, the mental kingdom arises and appears as many worlds. As it arises from the Brahman, the ever liberated, the ignorant believe it as true and indestructible, though it is mean and transient. It is created in the Brahman and hence the illusory world neither is nor is not. In the mind of the mind-painter the world never existed. Without canvas or the wall-background it remains with colours. Wonderful, the painting without prop shines bright. It is attracting the sight and the mind as if a very grand painting. It is painted, with innumerable filthy paints and shines by the lustrous objects like the Sun, the Moon and the stars

etc. Its limbs are varied kalpas; it remains due to different desires; it has eyes with varied playful looks called the experiences, of variedness. As per the movement of the Sun etc, it draws different colours. In it there is a blue lake called the sky with the lotuses of the sun, the moon and the stars etc. On the world-wall called the sky, there are the cloud-leaves taking different shapes and bunches of flowers. At different places, there are pictures of gods, men and demons. This appears as a lady young and fair lustrous with the sunshine and moonshine. The three-world divine dancer is created in the Brahmakaya. Gentus or intellect is its dancing ground; it is understood from the activities of the mind coming out from the Chaitanya; the witness. She is fickle with her luxurious movements; her creator is the mind-lover. The Brahmanda is her golden-coloured body-creeper. the clouds are her hairs curly. she looks at the world with her two eyes, the Sun and the Moon. She wears a double cloth pravritti and nivritti that establish dharma, artha and kama. the nether world is her foot; the earth is her nitamba; Brahma, Indra, Rudra, Hari are her four hands; viveka and vairagya, discrimination and dispassion are her two breasts; the quality sattwa is her breast-covering jacket; her feet-bearing, - seat is the earth born by Sesha the thousand-hooded serpent; the world of men is her stomach; the Meru Mountain etc are the beautiful lines on her body. She is dispelling the darkness of the nights by the Sun and the Moon, her two eyes; the stars and the lightnings are the group of her teeth. The beings of the four varieties of the fourteen worlds that run hellmell for fear of the Dooms Day Destruction are the joy-hairs that rise from her body; she wears the garland of kadamba flowers-sounds of the Dooms Day. The three-world-painting full of innumerable jollies is painted by the expert mind-painter on the sky of the Brahman only with individual souls and their varied deeds. All this is a myth, utterly false.(1-37)

57. The description of the inner peace of Arjuna

Arjuna, observe this great wonder, first the painting and next the canvas are created; the baseless painting appears and then its prop. How wonderfull is this illusion? The tumba nut that always floats on water is drowned and the great stone that always drowns in water floats on water is drowned and the great stone that always drowns in water floats now You attained the knowledge of the Self. Why do you care for the mind-kingdom like essenceless things? The world nay all the worlds is a myth, a vaccum. What or who is your attachment to them?

Sarvam vyomakritam vyomna vyomni vyoma vilijate

Bhujyate vyomani vyoma vyoma vyomani chaatatam

All appear in the sky by the sky and dissolve in the sky; the sky enjoys the sky; the sky is covered by the sky. Vasana, the endlessly spread like a rope rounded the whole world; the Chidakasa also is rounded by it. Just as the reflection falls on the mirror, the world reflects in the Brahman; as the Brahman is its source, it is cut off only by the knowledge of the Self for that reason, This world liable for differences like the killer and the killed, shines in the sky of the Brahman, not different from the Brahman, When only the Brahman exists and nothing else, who will be destroyed by whom? By my exhortation you have become devoid of vasanas. If one is not devoid of vasanas, even if he performs all duties, even if he is the knower of all Sastras like a parrot in the cage is always bound. In the field of the mind, even if a very very small seed of vasanas, by it the samsara becomes expansive, all-embracing By kindling the fire of true knowledge in the mind by practice and by destroying the vasana seed completely, it does not sprout again. Just as the pure lotus-leaf though in water will not be submerged under water the mind which has the burnt seed of vasana does not entangle itself with objects that give joys and sorrows. Devoid of fear and greed with peace reigning supreme within by my teaching of knowledge, getting rid of the illusions of the mind, remain firm in the Atman, as a symbol of absolute peace and Tranquillity. (1-12)

58. Arjuna's fulfilment

Arjuna.- " Oh Lord, all illusion vanished; by your grace, my mind regained the remembrance of my being the Self. I remain with no doubts of any kind. I will do what all you asked me to do.

Bhagavan:- " Arjuna, if by my exhortation the vasanas are destroyed and they never rise again, take it for granted that your mind is in peace and is devoid of vasanas. Then what is called 'Pratyakchetana' becomes the Brahman devoid of upadhis. That is the All and the all-pervading. The physical limbs or any thing of the world can not see that state just as the high flown bird can not be seen. The pure and the Desireless Atman is the 'pratyakchetana' and makes many things shine, but it is not seen like a thing far far away. This Paramapada, above all things, the all auspicious can not be seen like the smallest atom without the necessary equipment, the pure vasanas. With the realisation of the Self, all vasanas disappear. Just as a drop of snow disappears in no time near the fire-mountain, ignorance disappears the moment Self-realisation is attained. Where is vasana, the binder with pleasures, very wretched like the mean dust-particle and the all worlds-engulfing Chaitanya wind. Avidya appears with varied vikaras so long as the Self is not realised by the Self. As the drisyas vanish, purity dawns, the Paramatma, that fills itself with every thing and full as the sky appears. The form of the entirety the form that is devoid of the world, inexpressible by words is the form of the Atman, to compare with which there is nothing. The Vishuchi, the dangerous disease of cholera, drive away with the spell of destroying the Vishuchi-driving-expert carefully. Be fearless in samsara and become the Bhagavan yourself.

Vasishtha:- " Having thus spoken the Bhagavan, the Lord of the worlds, keeps quiet for a while before Arjuna. Then Arjuna

speaks to him thus, just as the black-bee speaks to the white lotus. "Oh Lord, by your exhortation just as the lake of lotuses is exhorted by the Sun, the king of the world, my mind attained jnana of the highest kind; the burden of sorrow was rooted out. " Thus speaking Arjuna gets up, doubtless wages war like a play. Having Lord Krishna as his charioteer. with his invincible bow Gandeeva in hand Arjuna wages war shedding the blood of elephants, horses, wounding the charioteers, fills the earth with great streams of blood flowing abundantly; with his arrow-clouds, the Sun, the eye of the world-sky will be filled with dust rising from the arrows'(1-17)

5. Pratyagaatmaavabodhana (pratyagatma-parameswara, Brahmachaitanya)

Rama, follow this point of view, which destroys all sin, and take aud nissangasannyasa, renunciation followed by non-attachment and dedicate every thing to the Brahman. realise that the Paramatman is full of every thing; it is every thing, every where ever. it is full of all, all is full with it; it is eternal. Though it appears to be far far away, it is very very near as it is all-spreading. If you remain in it ever, you will become it ever; you can not be other than that That which reflects in the activities of the mind and that which is the Witness, is devoid of the three Jnatru, Jnana, jneya-the triputi-is the Paramapada. It is the highest of the highest; the greatest of the greatest view-points; it is the most glorious of the gloriest; it is the most valuable of the valuables. This highest Atman is the form of Samvit; it is not a vacuum. The highest state, the fullest knowledge, this peaceful state is all-auspicious and the supreme state over which there is nothing. It is the form of all experiences in the body; by its existence all things appear as true; it is the Brahman; it is oil to the

sesame seeds of the world; it is the lamp to the house of the world; the juice of the tree of the world and is the protector of the cattle of the world. This is the thin thread spread in the sky of pearls of the beings. This is the beings black pepper's thick flavour. It is the thingness of all things; of the philosophies, the highest, it is the power of things sat; it is the nothingness in things asat, the only thing that exists and can be attained only by knowledge firm and true. All the ideas of the world shine due to ignorance, All these things disappear with self-enquiry; from the ego to the groups of worlds are the illusions created in the Atman. Those who believe them as true are bound; all these are the first and last ego. Who can describe or specify the sky of the Brahman, which is devoid of the beginning and the end? The knowers of this do karmas, actions sincerely. Those whose minds attain this equality and equanimity will have no rise and set, birth and death. One who attained the body full with the Brahman, without the world and with non-dualism and with mind undisturbed will never get confused though immersed in the worldly affairs. The reflection of the man in the mirror will never bother about respect or disrespect of others. Thus, even in the midst of wordly affairs, the ideal man whose mind will never get confused, attains salvation. Though the reflection falls on the mirror, it will never lose its real form, eventhough the worlds fall in the gem of Chit, it does not lose its original real form. In the very pure Chit all the affairs reflect; the world, the peculiarity of the Chit also reflects. In reality, except the Chit, there is nothing oneness, twoness, my exhortation, your following it etc. They are not, different from it. The all-peace Atman changes itself: in itself the change of Chit is the world; the changelessness is Paramapada. If the change ends, the samsara ends; if in the great Chit, the indivisible Brahman, the creations of the world ends, the Paramapada is attained; this is the destruction of the vasanas. The

movement of the samvit is only a creation, kalpana, the experts in experience say that the inanimate movementlessness is the nature of the Brahman. The creation of the world, the exhibition of the form of anaatma and the inanimate form of the world, if believed appears to be so; if the idea is not taken as true or dissolved, it becomes essenceless. If this idea is united with the Chaitanya, Chaitanya alone remains. The wise know that the change of Chaitanya is the wheel of samsara rolling. All the ideas like pramata, prameya and pramana etc just as the ornaments are not different from gold, are not different from the Brahman. The movement of Chit is the world or samsara. The Chitta, the mind is the movement of Chit; not knowing this is ignorance; due to ignorance, just as the ornaments appear as different from gold, the world appears to be different from the Brahman. With knowledge, the ignorance disappears; the only pure Chit remains; the realisation of the truth of Self drives away forever the vasana for pleasure-mongering. The nature of jivanmukta is never thinking of the pleasures of the world, why because the pleasures are never happier than the happiness of the knowledge of the Self. One who is fully fed will never desire dirty food. Another good nature of the jivanmukta is that he never likes pleasures naturally as he is cent per cent sure that the Self is in different forms like the eater eating and the eatables etc. One who makes this idea by practice cock-sure in his heart of hearts is a jivanmukta. Though he enjoys pleasures, he is a non-enjoyer. His actions to attain the obstruction of the world are as good as beating the sky with a stick. If the unnatural wordly mind is not taken as an illusion, one can never get salvation that confers the highest bliss endless. Without specially dissolving all things in the Atman, even if one does an adventurous act like cutting off his body into pieces, this illusion does not vanish. Till it vanishes, this movement, the form of ignorance continues. With the acquisition of

full knowledge, the various changes vanish. This movement of the Atman is like the lamp extinguished losing its very name of the lamp. Like the peaceful lamp, the Chit has neither movement nor non-movement. The life-wind becoming movementless can not be said as sat or asat or beyond description: Salvation, devoid of the movement of ignorance, the reality of Chit is the same. If the mind is devoid of movement and if it becomes the pure Chit it becomes the real form of the Atman and never causes bondage or liberation. If the Chit does not take or does take the form of Chitta in vain, it would have no bondage or liberation. 'May I attain salvation' this idea also is injurious to the fullness of the mind. 'I do not want salvation' this idea also leads to bondage. So it is better and beneficial never to think of bondage or liberation. Take only the Chaitanya the self-luminous, the prop of all, and devoid of senses is the Paramapada. Bondage or liberation will accrue to the movement of Mahachaitanya as the word and meaning of samkalpa. As soon as it is seen or realised the movement, spandana, vanishes, Thus when by mere seeing or realising, ego vanishes without any prop, what is bound, where it is bound, and bound by what? The discriminate man, in his own created samkalpa, 'I wanted it, I did not want it, leaving aside such division thinks that his own created samkalpa is false, Thus though wanted, with no desire, no movement it appears as non-existent. In this way, when by enlightened consciousness, movement and the wind full of movement vanish, the whole seen world vanishes. When the Atman is firm without movement, existing, its lustre is becoming the form of Chit-spandana, the movement of Chit. This truth is to be pondered over ever, the world that is born of it also vanishes, destroyed by itself, Rama, the knowledge that the lustre of Chaitanya is Chit-spandana, the movement of Chit, is ever present, no other Chit-spandana than the lustre of Chaitanya ever remains thereafter.

The knower of Self the jnani, the long dream full of drisya appears to pass to another dream, does not possess the illusion of his own movement etc. as he knows full well that his Atman is omnipresent, all- spreading.

Yatrodeti prasabhamanisam sarvasamvittisatta

Yasminnete sakalakalanaakarapankaa galanti

Udyantiyete swadanasubhagam yatra sarvopalambha

Dhyanenaivam tamavagamaya pratyagaatmaana mantah

Rama, see in your heart of hearts the Pratyagaatma, the Parameswara or the Brahma-Chaitanya, from whom always the forms of worlds come out forcibly, from whom the experience of enjoying the bliss of sense-pleasures arises, and in whom is born the state of power of the entire creations by dint of meditation and worship.(1-48)

60. Vibhutyogopadesa, the glorious manifestations of the Atman.

Thus, Rama, for every thing the source or fountain is the Paramapada, the Chidghana, the Chinmatra. The great souls Brahma, Vishnu, Maheswara etc establish themselves on the Paramapada; they are full with joy, glory and power. Staying in the Parabrahmapada, human beings, the gandharvas etc. just as the heavenly beings enjoy in heaven, enjoy for long, with the power to roam in the sky etc. There shall be no birth or death for those who become the Brahman, the highest of the blisses from that of the mortals to that of the trinity. The one that attained the Brahman will never be thirsty or hungry; never be hindered by any one, any thing. If he knows the form of the all-expansive Chinmatra, even to some extent if not fully, he will be liberated. Even if he is engaged in the affair of the world, or samsara, he will not grieve.

Rama:-‘ Sir, when you say that the all-expansive Chinmatra do you mean the form in which the mind, intellect, ego etc are dissolved or that which possesses them all?

Vasishta:- ‘ Rama, there is no meaning to your question, What I meant was that Brahman, in all the forms of the jiva, in the idea of Iswara, in salvation too follows and is spread ever everywhere and does all acts like eating, drinking, going etc, that makes all dissolve in sound sleep and the at time of all Dissolution, that remains in the tureeya, devoid of all senses, the all predominant, the beginningless, the endless, that is available by knowledge, the all-form and the essence of all. It is that that is the form of the sky in the sky, in the form of sound in sound in the form of touch in touch, in the form of skin in skin, in the form of smell in the nose, in the form of smell in smell. It is that Brahman that is in the form of strength in body, the form of earth in earth, in the form of water in water, in the form of wind in wind, in the form of lustre in lustre, in the form of intellect in intellect, in the form of mind in the mind, in the form of ego in ego, in the form of samvit, in samvi in the form of chitta in chitta, In the same way, it is in the form of tree in the tree, in the form of cloth in cloth, in the form of pot in pot, in the form of picture in pictures, in the form animate in the animate in the form of inanimate in the inanimate, in the form of stone in stone, in the form of chetana in the four kinds of beings, Thus the Brahman shines in the form of god in gods, in the form of man in of men, in the form of animal in animals and in the form of insect in insects. In the yuga and the year as time in the form of spring etc in seasons, in the form of minute and second in minutes and seconds, in the form of whiteness in the white things, the blackness in the black things, the form of action in actions, the form of niyati in niyati, the form of existence in existence, the form of destruction in destruction, the form

of origin in origin, that Brahman, the Parameswara remains, Rama that Parameswara exists in the form of boyhood in the boyhood, in the form of youth in youth, in the form of old age in old men and in the form of death in the dead. Just as the ocean possesses water only in the form of waves etc. the Paramatma exists in all things, not at all different from them. The many-ness in things is false. Just as the boy created the ghost in his mind. the true nature of Chit created the world. I am the Chit, spread everywhere. It is I that created the world myself. I spread the entire Brahmanda by my innumerable pranks; all this is my glory. There is nothing which is different from me, 'with these firmly determined ideas, be peaceful and remain in your Self-power.

By the time Vasishtha said these words, it was dawn; the Sun set; the audience left the place saluting each other to perform their evening duties, religious. After the night passed, with the rays of the Sun, the audience again gathered. (1-24)

61. The world-Dream

Rama:- The wearing of the body by Brahma etc is as good as our seeing in a dream towns and cities. The world also is dream-like. Then how did the illusion that the world is true come into existence?

Vasishtha.- I think that this world is the creation of vasanas by Brahma of the previous kalpa when he was ignorant, now that he attained salvation, his ignorance vanished by attaining the knowledge of the Self. Hence, really the world is non-existent. As the chaitanya is all-pervading. so long as ignorance remains, it attains Jivatwa and experiences samsara everywhere. As samsara is due to ignorance. when it vanishes with the dawn of knowledge, there will be no samsara. As Brahma is enlightened, this world is as good as vanished. Hence, take the idea of the existence of the world as essenceless. But, it stands tight becoming one with the ego, which is born

of ignorance. You may ask why this world does not disappear with the disappearance of the ignorance of Brahma. Though the dream is of short duration, it appears as too long as per the luck of the pleasure-loving dreamer. Thus, the world also which is the dream of the jivas collectively does not vanish due to the obstruction of enjoyment. In this world-dream, just as in dream we see the things familiar, the worlds of jivas appear continuing as endless streams forever. As is the seed so is the fruit, We know. Thus, the world that is seen by Brahma, like the dream-person, is also dreamlike; The creation of the mind that is false is also false. This creation gives rebirths, heaven and hell but never trust that creation as true. Though the idea of the world as true is deep rooted, as it is very improper, the false world-mindedness should be rejected as it is nothing. In a dream, we feel that it is true. The world-dream of Brahma is a minute for him but a long time for us. It is called a kalpa. All the jivas see the world dream; the creations of Chit arise like waves in water. The dream-like innumerable creations are not true. As they are the drisya, they are transient and false. At the end of the kalpa, Brahma with his creation disappears; only the Paramavastu remains. When the world-dream is false, is it possible to believe it? As whatever we see a thing, it is seen so. There is nothing which is not possible for illusion. By ignorance only, we see innumerable things in the three worlds, It is impossible to see fire in water; but we see the sea-fire, Badabagui. We see cities and towns in the sky, a vaccum; the worlds like the heaven etc the dwelling places of the roamers in the aeroplanes, The lotus-flowers are born in stones. In the snow-full Himalayas, the kalpavrikshas grow. Only at one place all good is accumulated e.g. the kalpaka tree. The stones give us gems e.g the Chintamanis. In the interior of stones, there are living creatures like the frogs in the stone. Water comes out of stones e.g. the Moon-stone emits water. In

a moment in a dream the ghata (pot) becomes the pata (cloth) Death in dream though false appears to be true to the dreamer. Suddenly the sky is filled with water e. g. the stomach-sky. The sky is filled with water like 'vitaana' the covering above the cot, e. g. the sky-Ganges Great mountains rise and roam e. g. the winged mountains. The stone gives every thing e. g. the Chintamani. All desires are fulfilled in a forest e. g. the Nandanodyana. But some desires are never fulfilled even there e. g. Let salvation be attained or let the Brahman destroy itself or let niyati not work or let the Vedas be unauthoritative etc. Even inanimate objects act e. g. the machine-man. Such and such other impossible things appear to happen by illusions. By mesmerism or the art of the gandharvas, such illusions are created- Such illusions are also created by time, place, thing, action and the gems. By the art of the Gandharvas, innumerable happenings are possible. Thus, the world appears to be real, it is impossible to prove it otherwise, but it is quite possible that it is false. By this the corollary that it will be dissolved in the future is also possible. The impossible is becoming possible; in the opinion of the ignorant the world is existent; in the opinion of the Jnani, it is ever non-existent, only the Brahman is existent, If viewed from the point of view of the Brahman, there is nothing which is false; from the point of view of the world, nothing is true. Therefore in the world-dream, every thing is possible everywhere and is seen by all. The dream-immersed man takes all things of the dream as true; those who are immersed in the world dream take all the things of the world as true. The jiva undergoes one illusion after another, takes them all as definitely true. In the same way, in the world the jiva, jiva thinks of the world as very true and is engulfed in illusion; that is the state of the jiva. Just as the ignorant deer with great greed for the green grass goes to and falls from one pit to and in another; the foolish ignorant jiva due to his illusion the very form of downfall, goes and falls from one samsara to and in another samsara. (1-31,

62. Jeevatopaakhyaana, the story of Jeevata, a beggar.

To prove this, I will give you a story of a Bhikshu, a beggar, a parivrajaka, going from place to place and always interested in practising samadhi, deep contemplation. He was endowed with patience and he used to spend the whole day with the principles of a parivrajaka putting in practice: As a result, his mind became pure getting rid of his previous vasanas. Just as water changes into waves, what he thought, he used to become that. One day sitting concentrated, in the yogic posture in samadhi he began to think of his duties as a parivrajaka. The Bhikshu thought "I shall playfully think of the intentions of an average fellow." Just as water moves, the flowing water becomes a whirlwind, he became an average man, devoid of the principles of a parivrajaka. He bore the name Jeevata himself: his mind like the crow and the palmyra fruit changed as per his thought and like a dream-man he began to wander in the street of his dream-city. Just as the black bee drinks the honey of the flower and becomes intoxicated, he drank wine and became intoxicated. He was in sound sleep, in which he had a dream, in which he thought of himself as a pious brahmin, getting the Vedas by throat and imparting them to his students through mouth: Going to another country in a dream is only by illusion; so also the brahminhood of the man, Jeevata. One day after performing his duties as a good brahmin, exhausted slept, dissolving his samskaras in himself like the tree becoming the seed. He had a dream in which he found himself as a dependent king, who after eating sumptuously, slept. In sound sleep, he dreamt that he was an emperor. Just as flowers appear on the creeper, all kinds of pleasures and enjoyments appeared in him. One day after the evening dawn, just as cause possesses in it the future effect, the emperor dissolving all his samskaras in him fell asleep. Then he had a dream

in which he became an apsara, a heavenly nymph, just as the juice of a tree becomes the bunch of flowers. The heavenly nymph was dead tired in coition with her lover and slept. She had a dream, in which she became a deer just as water changes as waves. The deer always thinks of the creeper with dread as it binds the deer often. So as per her constant thought the deer became a creeper, which she wanted to become in her dream. The animals also dream as per the *samskaras* of their minds, the objects they see becoming the causes of their remembrances. The creeper having innumerable flowers, appeared as the creeper-house of the forest-goddess. The creeper due to the presence of the Chaitanya as Witness in her sound sleep dreamt that it was born as a black-bee. It was later born so, as per her *samskara*. The black bee, just as the lover roams with his lady-love roamed in the forest creepers and blossomed lotuses. Thus roaming in the pearls-like forest-creepers and groups of flowers, just as the lover drinks the nectar of his lady-love's lips drank the honey of the flowers. One day, it fell in love with a lotus and became bound in it with lust. The inert mind also sometimes falls in love with something. One day an elephant came there and raised its foot to destroy the lotus because the feet of idiots rise to destroy the most beautiful. Then the bee with the lotus got entangled in the tooth of the elephant and became, like the grain grinded, powder. By seeing and contemplating on the elephant, it became an elephant in her next birth. Just as the *jiva* grieves entangled in the *samsara*, which is more grievous than the binding of hands and feet by iron shackles, the elephant fell in a pit, deeper than the pit of the dried up ocean. Some members of the royal family lifted it up and gave it to the king. The elephant won for the king battles and became his favourite. It became proud. One night the elephant died with the wounds of the swords of the enemy, just as the gust of wind the gust of wind of discrimination blows off the idea of *Jiva*. As the black bees always roam for its ichor, and at the time of death the elephant saw a black

bee; it was again born as a black bee. The bee enjoying the forest-creepers went again near the lotus-lake. It is very difficult to idiots to give up bad habits acquired by bad vasanas. It was again crushed by the foot of the elephant and was born as a swan as it saw a swan at the time of death. Later after the swan got eighty five other births in different yonis, it was born again as a swan. It was with its co-swans. She wanted to become the carriage of Brahma, hearing its glory. The desire grew up like the plume of the peacock in the juice of the egg of the peacock. Having the strong idea of becoming the swan of Brahma, the creator, always thinking of it, the swan died due to the disease called 'vyadhi'. As per its past vasanas and their power, she was born as the carriage of Brahma. After becoming so the swan acquired discrimination by always hearing the words of Brahma on renunciation knowledge etc and by giving up the worldly pleasures knowing that they were quite essenceless. The later attained jivanmukti. Along with Brahma, the swan will get videhamukti at the end of the kalpa. Thus, the swan became immortal. (I-37)

63. Swapnasatarudriyakathanam, The story of hundred forms of Rudra in dream.

The swan as the carriage of Brahma happened to go to Rudra, seeing whom the swan thought that it is Rudra. At once like the reflection falling in the mirror, the form of Rudra the swan attained. Just as the fragrance changes as wind and the flowers as bunches, the swan left behind the previous body and had the body of Rudra. The swan-Rudra became prominent as Ganapati Rudra and began to roam freely in the city of Rudra following the habits of Rudra. The Swan-Rudra by Rudra-mind began to think of the previous births. With the body filled with knowledge and without any covering (aavarana) to the knowledge, the Swan-Rudra sitting alone, quite remembering the past hundred dreams, thought thus: "How wonderful is the world-

deluding illusion, though false appearing as real, like water in the mirage, making the entire world fall a prey to it. Though first I was the Chit, I became Chitta and the result is all these illusions by my desire to change. My chidamsa is all-knowledge; my Jadamsa is the division like the sky etc. Later, entering the stage of chidabhasa in the bodies, joining with the Bhutatanmatras as per the peculiarities of vasana, coloured like the painting, I acquired, the idea of the jiva, who undergoing innumerable births, in one of them, I acquired patience, forbearance, renunciation etc and was not troubled by the senses. In the Parivrajaka (beggar) birth, I kept my mind on the gods etc thinking that they are beautiful. I left behind that I live in every thing and so I acquired those births. As the mind strongly possesses peculiar ideas, it becomes so just like the creeper takes in water in the Spring season. it leaves, it and becomes dry in the summer. Though the parivrajaka had knowledge, his mind roamed in the worldly vasanas; therefore, he was deluded. He roamed in different bodies like ant roaming in different holes. As he possessed respect for brahmins. he became a brahmin. One becomes the strong and deep thought alone. He wanted to become a dependent king; so he became; the tree puts forth such fruit as per the juice it possesses. As the brahmin performed righteous deeds with desire he became a king. As he was love-lorn, he became an apsara, heavenly damsel. As she desired to have the eyes of a deer. she was born a deer possessing such eyes. See how the delusion of vasana leads to sorrow. As the deer was thinking of the creeper always, the deer became a creeper, but was cut off. As the creeper always sees the black-bees on it, it became a black bee. Later as per the vasanas, it had ninety births with attachment to samsara. I am the hundredth birth as Rudra in the illusion of samsara. Thus I roamed in the forests of samsara, which appeared as true. In different births I came out from different yonis, female organs. I was Jeevata; I was a brahmin; I was a king; I was an elephant; swan

in a lotus-forest. In the body-machine I took all these forms. From the moment I came out of the form of the Brahman, thousands of Yugas, millions of years, accountless days, seasons etc passed. Though I had the necessary qualifications as parivrajaka to acquire knowledge, but by fatal fall I became the swan of Brahma, by whose contact I became Rudra. If there is very strong sadhana, practice, a small fall now and then, which results in falling from innumerable yonis, atlast, the sadhana and sastra-vasana will save one. If the jiva luckily gains the glorious association of the saintly, all the inauspicious vasanas vanish. The inauspicious vasanas can be rooted out by self-effort, which is very useful. Strong belief in one appears to be true in many lives. In the waking and dreaming states, what we contemplate appear to be true in experience. Self-knowledge certainly leads to auspiciousness. Any thought good or bad results in the mixture of joy and sorrow; with no thought whatsoever, one gets the conquest of evils and evil-occurrences. Only by false thought, the jiva thinks himself as the body. This false idea spreads by leaps and bounds itself just as the seed becoming the sprout, the creeper and the all-surrounding bush. The false idea disappears the moment one will look at it with Self-knowledge. It is false in the past, at the present and in the future and defective ever. We have nothing to do with this wretched illusion. This world-illusion is like the blueness or the blackness of the sky, which is false. Just as the sky is never blue or black, the world is never existent; it is the Brahman that is existent. As we are cent per cent sure of this, we do not want any means to Prove it. The truth of the false world is in the Brahman itself. All the kalpas etc are our Self-creations for fun; they will never harm us. We fear not. We see the innumerable bodies for fun. Looked at them in reality, all the upadhis become one in the Self. So thinking the swan-Rudra went to the place where the body of the parivrajaka lay as dead body without movement. The Swan-Rudra at once

made his mind and the Chaitanya filled with knowledge enter the body of the Bhikshuka. The Bhikshuka became alive and could understand his delusion. As the ray of Rudra entered there and as he is of satyasamkalpa, the dream without vanishing in the waking state as if remaining, the dream remained. As the Bhikshuka called Jeevata was with the gain of knowledge, he could see the Rudratwa and the bodies of Jeevata etc at the same time. As a man of knowledge, he should have no surprise but he was surprised. Both Rudra and jeevata went to another Brahmanda, said to be another part of Chidakasa, where the world of jeevata was present. They went to that world, that island, that country and to that house where he lived. They saw there the body of Jeevata, movementless as one sleeping. There they hid their effulgence pertaining to Rudra and made themselves invisible to others. They were of one form, using their mind and Chetana made Jeevata wake up. They thus appeared in three forms-Rudra, jeevata and Bhikshuka. They were internally conscious of themselves, but like ignorant people, with apparent wonder remained there for a moment like pictures. The three then left to the world of the brahmin, which existed in another part of the Chidakasa. It is only jeevata's evolution of mind. It was full with the hubbub of beings. They entered the inner world of the Brahmanda the island, the province and the house of the brahmin, who was sleeping with his wife, who embraced his neck as if he is her life just come out. They exhorted him with their mind and consciousness. He woke up. The four appeared like wonder-struck. They all went to the world of the dependent king, which was nothing but the perversion of their mind and which was in the Chidakasa. That world, the illusion of the dependent king was very beautiful. They entered that Brahmanda, that country, that province and that house where he was sleeping on his bed, which was like a lotus, His body was gold-like emitting lustre; it was on the fortress of the breasts of

his wife, Hemangi. They appeared like a black-bee-couple in the middle of the lotus. He was among young ladies like a tree with flower-bunches and was like gold bedecked with gems and rubies. They awakened him by using their mind and consciousness. Though they were many they shine with one idea; though they were wonderstruck, they seemed otherwise. All of them in the same way woke up the emperor; next the other bodies of other lives; the dead were brought back to life. All of them one hundred in number attained Rudratwa by the evolution of the mind called Brahmahamsa. As their minds were awakened by the mind and consciousness of Rudra and as they were endowed with knowledge, they shone as hundred Rudras. The glory of Parameswara is such; though he is the only form of knowledge; the one and the only Brahman, but takes innumerable bodies to perform innumerable acts; though he is of one form he shines in innumerable forms the form of Sata Rudra, hundred Rudras, shines in the real form of Chit, devoid of covering (avarana). Causing the false world, he lives as the inner being of every thing. Thus, hundreds of the forms as SataRudras exist. The present world illusion you and I experience, is the eleventh world illusion in the hundred worlds illusions created by the Bhikshu and the Rudra. One who is entangled in the labyrinth of samsara like the Bhikshuka is unable to see, meet the other jivas in the samsara. in which he is, the reason being that they are unenlightened and ignorant. The enlightened great souls, like the one sea with thousands and thousands of waves, can see the one form of all beings, millions and millions the Brahman; the un-enlightened, following the apparent things are unable to see the whole but the parts and are like pieces of clay, inert. Just as all waves on account of their fluidity completely mix up mutually, the enlightened souls, as they are Chinmatras, they become one in the power of Chaitanya

in full mutually. The sum total of all jivas appearing in samsara, though quite false appears to be true due to the spread of the power of Chit, all-spreading. Joining the truth of reality, the Parabrahman, definitely coming to the conclusion that there is nothing except the Brahman and every thing is Self-creation, the jivas may mutually join together. Wherever you dig the earth, there the all-spreading sky appears, in the same way, from the all-spreading true Chaitanya, whatever is eliminated by knowledge that and that remains as only the Chit. Just as you see all the worlds, the five elements and experience them everywhere, experience the reality of the Brahman, the soul of all beings shining everywhere. The sculptor and the chisler change the wood and the stone as different toys or pictures, we see them as such: in the same way, the One Reality, the sat is seen in thousands and thousands of forms; in this form of Chit, the world shines. The world is the false knowledge. in the form of sense-objects in the Parabrahman, which is pure and the One juice of Chit and which is beyond the reach of the senses. The inert form of the world is irrational and appears as vacuum in the sky; i. e. there is no other cause for this except false knowledge. Belief in the truth of drisya is bondage; its non-belief and belief in the Absolute is liberation. of the two, what you like most, make strong: cultivate firmly, quickly. Creation, non-creation, bondage, liberation, knowledge and ignorance are not different from the seer the Witness. Now, do as you please. Why bother about that which destroys itself if you do not look at it? What you get by recklessness is already with you. The world appears due to 'vedana' (knowledge; the experience of joy and sorrow); it vanishes due to 'avedana' you know the 'vedana'; now do as you please. The movement of water is the wave; the throbbing of the Chit is the world. The difference between wave and water is the same as the difference between the Brahman and the world. Like the waves in water the worlds in the Brahman were not first present; later

they are attributed to it and treated as the world. The Self-luminous form of the Atman, the Chaitanyamatra Brahman, due to the coverage of ignorance, appearing as a bit lustrous, took the form of the world. The real form of Paramatma, the form of Chit is all-knowledge: not jada: inert. The worlds are created by differences, which please destroy by the best examples given by the Srutis. Then you will realise the world as namesake. Even this namesakeness is not in the Brahman, which is the form of absolute peace, the Paramatma, the all-suspicious. The whole world is nothing but pure Consciousness. The word 'the world' and its meaning are not different from the Brahman, the world and the Brahman are never different. Just as the waves and the water cannot be said to be different; the world and the Brahman can not be different; are not different would never be different. It is due to ignorance the difference appears. The idea of dualism is fit for the state of ignorance; how can it stand at the time of knowledge the absolute Self-realisation? (1-75)

64. Ganatwaprapti, the gain of group-status

Sri Rama:- "Sir, what happened later to the bodies of jeevata, brahmana etc and that of the swan etc the dream-bodies of the Bhikshuka?

Sri Vasishtha:- Rama jeevata and others were born of the amsa of Rudra. They were happy mutually looking at the affairs of the past, present and the future accomplishing their end and aim. Rudra, a favourite of fun and frolic looked at the then born illusion and commanded Jeevata and others to enter samsara again. 'Go to your places, live with your wives and children for some time enjoy the pleasures thereof and come back to me. Then you will join the Rudraganas the group of my followers, who adore my city. At the end of the kalpa, we shall all together go to Paramapada. 'So saying Rudra disappeared. They all beha-

ving inwardly as Rudraganas with the forms of the Witness of pure consciousness entered the samsaras of jeevasa etc- They enjoyed the pleasures of flesh with their wives. Later they will be Rudraganas. Some times they will shine as stars in the Paramapada.

Sri Rama.- 'How can the forms of samkalpa of the Bhikshuka become real? How can imaginary things become real ?

Sri Vasishtha:- 'Rama 'never think that the objects of imagination are real. The appearance of reality to them is due to the Brahmapada, which is all-comprehensive. As per the luck of the jivas, the imaginary things get the power of action, apparently not in reality. All that appear in dreams or imagination, though the form of Truth change as time and place appear as moving to other places and time exist only in the Brahman, the source of all. Just as going to other places is not possible without the strength of limbs, time and the director of path, the imaginary, dream things will not occur without the Chit. As per the luck of the man to enjoy, as per the vasanas, what were thought of in the mind become drisyas as the Brahman is all-embracing. Without the luck of constant practice, no Paramapada and the gain of things of the dream or imagination are possible As Sankara and other rare experts in yogavidya, and vijnanavidya, even without due practice, they see every thing everywhere as per their accomplishments. Without the practice of concentration, I can not accomplish the objects of imagination. If the mind thinks of the imagined thing and some other thing also at the same time it becomes useless, The concentrated mind can get at the desired things. Can any body [going to the south reach the north? Those who concentrate on desired things can get the desired things, not others. The concentration of things before their very eyes, brings them those things. Those who desire the things they imagine, due to lack of concentration they are losing both. The Bhikshuka being one of concentration accomplished every thing Rudratwa, sarvatmakatwa and sarvajnatwa

the form of Rudra, the all-comprehensive all-knowledge. Otherwise, he would not have accomplished. Jeevata and others became jivas as per the result of the thought of the Bhikshuka. When they were in different worlds as they had not the help of the consciousness of Rudra, and so could not see each other. On account of the samkalpa of Rudra, the jivas with the ideas of differences and unawakened were born. By his will, the jivas got the form of Rudra and other forms innumerable. In the world, the ideas 'I am a Vidyadhara, I am a scholar' bear fruit with the samkalpa of jiva, his determination and concentrated meditation. The creation of the Bhikshuka is an example to the fruitfulness of the thoughts of other jivas. The jiva by the power of his concentrated thought acquires as per time and or place at the same time Oneness, manyness, idiocy, scholarship, godliness or manhood, simply because the jiva is the form of the Brahman. Moreover, the jiva the form of the Brahman is endless and all-mighty also. If the jiva indulges in one body and becomes divisible, he will do one act only due to its power, As per the nature of the power, the performance of the deeds will be. As per the karma of the jivas, the evils of Heaven and hell expand in the Chidatman and are called the creation. At the end of experiencing the results they dissolve in the pralaya, the destruction of all beings. So the Brahman has no attachment or detachment. The desires of the jivas throb in the Chidatman and are becoming fruitful by themselves. In the Self-earned time, place etc. the Yogis, men or women live either in their house or elsewhere, get one body or many bodies. As the result of their concentration of mind on meditation or great contemplation they wear bodies fit for grace or curse. Some times, it is quite natural to get different bodies this world or in other worlds to experience the prarabdha. Kartavyarjuna living in his own house became a dread to the entire world, and commanded all. Lord Vishnu from the serpent-bed on the ocean of milk takes births, avatars. The Yogis being in

the midst of the Yoginis, in heaven go to earth to accept the offerings to them by the humans. Indra from his throne in heaven goes to the places of sacrifices on earth. Lord Vishnu in this yuga, though only one takes many forms and again becomes one. Again he will wear the form of man to accept the many offerings of the devotees and shower his grace upon them. He will show his Viswarupa in the court of the Kauravas to delude Duryodhana and others. Though one, He becomes Nimi, the king saint, becomes the Videhamukta and lives in the eyes of all beings at the same time closing the eyelids. He will wear 16, 108 forms and enjoys 16, 108 ladies, all being Himself. Thus, Jeevata and others as per the command of Rudra went to the Self-imagined cities or places. Enjoying all pleasures there, they will come back to Rudra becoming the Rudraganas, wearing the fit dress and ornaments they will shine. Moreover, they flourish roaming in Kailasa-Vaikuntha and the Brahmaloкас. The abode of Siva, that of Vishnu and that of the Creator, in the newly constructed creeper bowers with the bunches of gems, surrounded by the ladies of the Vidyadharas with their music, dance and fair-looks, receiving the salutation of gods and wearing the crescent moon on their heads. (1-36)

65. The wonder after the attainment of knowledge

The Bhikshuka thought for a while and saw in him his past prarabdha separately. In reality it is nothing other than the Atman. The same is the case with all jivas. One's own karma, as enshrined at the time of death, like a dream remains till the final emancipation. In reality, it is nothing other than Chidakasa which separates the parts of samsara and appears as enjoying them. All these may be said to be the dreams of the dead-jiva. Rama, thus I told you how the jiva, though indivisible, is divided and gets innumerable bodies, through the story of the Bhikshuka. Not only the Bhikshuka but all the jivas separated from the Atman,

the Full, fall from one delusion to another delusion. This is evident from our daily dreams and their experience. Just as the stone that falls from the top of the mountain experiences utter downfall, the jiva separated from the Paramatma also will experience utter downfall in the form of the dream of creation. In this dream he experiences another dream. Thus, due to the internal illusion the jiva falls from one dream to another dream again and again, but somehow, somewhere in some form or other knowing the Truth, he gets rid of the prison of the body and becomes one with the Atman.

Sri Rama:—‘ In what a fatal illusion the jiva falls. One who sleeps forgetting every thing, in the night of false knowledge finds in himself terrible differences and thinks that they are different from himself; thus, every thing appears in the world always, you said I understand it. What you said that is possible is true. but the great man, the Bhikshuka does he really exist or is he your creation?

Sri Vasishtha:—‘ Rama, though it is my creation, it is the creation of my inner vision and hence it can not be false. Any how, to-night I will search the three worlds in samadhi and tell you tomorrow whether he exists or not.

Sri Valmiki.—‘ Bharadwaja, while Vasishtha was saying so the, sound of trumpets indicating the end of the day was heard: very loud like the sound of the cloud at the time of the Deluge. The kings and others placed on the feet of Vasishtha, handful of flowers. At that time, they appeared as trees moved by the wind and dropping flowers down. All stood up from their seats and worshipped Vasishtha. With the offering of salutations the meeting came to a close. All went to their respective places, performed their duties as prescribed with devotion. The night passed off like a kalpa as well as a moment. The happiness of the

glory of Vasishtha's teaching made the whole night as a moment and as a kalpa to those who were too anxious to hear his words further. As the next day entered, all performed their duties, returned to the court of Dasaratha and took their seats as before with all earnestness to hear Vasishtha.(1-20)

65. The story of the Remembrance of the Bhikshuka

The great sages like Vasishtha and Viswamitra, the sky-roamers, the siddhas, took their seats. The kings, their dependents, Rama and Lakshmana then took their seats. The assemblage was like a lake of lotuses without wind. It was serene and silent. Vasishtha began his speech without any body's question or request. The saintly people are very compassionate and so they try to inject knowledge forcibly even to the dullards.

Vasishtha :- ' Rama, I searched for the Bhikshuka for long with my eye of knowledge. With deep concentrated contemplation, I searched the entire earth including the seven islands, the seven Mountains etc. I searched and searched. How can the imaginary world appear outside? Towards the third part of the night I went to the North like an ocean confused with the gust of wind by my samadhiyoga, glory of contemplation. I passed over the village called Valmika and reached another village ginapada. There was a resting place. Many men lived there. There was a Bhikshuka called 'Deerghadrishā' in samadhi. He was in his cottage, His hair turned reddish brown. He was so from the past twenty one nights. The room was bolted inside. For fear of disturbing him his trusted servants also would not enter there. He is to renounce his body to-day and attain videhakaivalya: it is so ordained by God. Though he spent twenty one days like that, he spent in his mind thousands of years. Such a Bhikshuka lived in the previous kalpa also. I told you about the second. I do not know whether the third one is alive. My learned mind could not find a third one though my mind like a black bee roamed in the

world-lotus. Then very easily I went from this creation to another creation. Searching there, I found him out. In that creation which shines in Chidakasa, the third Bhikshuka lived, In that creation also as those of others, there were worlds as in our creation I saw in those worlds everywhere forms and objects which we see here. As the Bhikshuka, the brahmin etc here have their activities' in the future creation also, there would be so. As related to the Bhikshuka, to you, to me, and to others of this assembly, to the brahmins and others, such and different stories may happen many times. In that creation, this Narada also will be so. This Bhikshuka and others also will be so. Their history and knowledge also will be so, Vyasa, Suka, Saunaka, Kratu, Pulaha, Agastya, Bhrigu, Angiras etc also will be so. As long as the delusion is, so long this will be so; not once or twice but many times. It was so previously in the past; it will be so in future, Like the waves in the ocean, the groups of creations ever and anon, again and again appear, expand, change. The creations may be similar; may be different; some may have some common features; some will have no resemblances. The Delusion, Maya, thus expanding deceives even the great. Though the mental woes and worries or physical efforts are absent, the delusion grows, expands due to its intrinsic nature. It made twenty nights as a very long time. Then what are the experiences of those forms? How dreadful is the go of the mind. Delusion thus expands and rules. Just as the innumerable varieties of quarrels of the black bees and the confused lotus, in the morning blossoms in water, just as from the spark of fire, great fire comes out, from the very pure consciousness, the very impure and wretched samsara is born. As in the mind of the Bhikshuka, in the mind of every being pieces of illusions and delusions are born. These pieces, the jivas in them, their creations are the actions of maya, (26)

illusion. But they have the power of vyavahara as their power is the Brahman, the all-spreading, all engulfing, the cause of all causes. By knowledge, when the illusion is off, there shall be no illusion to the effect that all these worlds are real, (1-28)

67. Oneness with the Brahman

Dasaratha:- 'Sir, I request you to go and reawaken the Bhikshuka from samadhi, so that my ministers will bring him here from his cottage.

Vasishtha:- 'His body is now devoid of life; it is now dilapidated for lack of sustenance. He is not alive now. He has no prarabdha left to experience with this body; if it is there I would have made him alive. His jiva is in the Brahman-swan state, the state of jivanmukta. He will never come back to samsara. He commanded his men not to open the door of his cottage for one month. They are waiting outside. Even if your ministers go there, they will not be allowed in. After a month, finding his body dead, they will submerge it under water. As his body is already lost, there is no question of reviving him. This illusion of the three gunas creates and increases a series of illusions. It vanishes with knowledge. This illusion though false creates worlds. Just as in the pure gold, there is the idea of ornaments, in the Brahman, there is the idea of other things utterly false. Just as the waves in water are false and water is true the Brahman is true the illusion is false. It vanishes the moment it is seen as the Brahman: nothing else. The Brahman appearing as ignorant becomes jiva and gets dream after dream birth after birth. When every thing is thought of as Atman, the Atman alone remains as True. What is Brahman by knowledge appears as world or samsara, like the forest of thorny trees by ignorance. Then every jiva, by his illusion has his own province of samsara. The different kinds of samsaras are like the waves in water and the

dreams in sleep. This world, the mind-creation of Brahma is his dream and also a dream to the jiva. This exists in impure mind and appears as true to all. In his pure mind Brahma, the creator thinks that all these are quite dreamlike and false; the realised soul also thinks so. It will then be realised that the special jiva becomes millions and millions of Brahmandas. The jiva appears as the world; in his heart, he finds the long illusion of things, which are false like dream-things. The jiva falling from the Brahman possessing the power of Chit falling in the female organs of gods or men or beasts experiences old age, death etc of horrible sorrows. The consciousness depending upon the bodies, by the movement of the mind finds in the dreams creating the underworld or the upper world enjoys pleasures. The throbbing of the Brahman creating life-breath, accepting the quality of movement and as a result is called jiva, which falls a prey to the idea that it is the body. coming out of the body, becoming the form of the objects, it takes pleasure in them. Thus, the pure consciousness gets into illusions. Simply because the Chit is in the form of chitta. will it lose its Chittwa? Will not the face face simply because it reflects in the mirror? Simply because the Brahman takes the names of jiva, deha, indriyas etc, it will never lose its Brahmanness. Just as the sky is in the pure sky, water in water are the world is in the Brahman. The world is reflected in the Brahman, the fearless. But like the boy who is afraid of his form in the mirror, the jivas are unnecessarily afraid of themselves though they are the fearless Brahman. The reason for this fear is the mind. If it is controlled by samadhi, the wickedness of the mind vanishes. If in the full Brahman-fire the mind-ghee is placed, it becomes dissolved in it. The world the form of Chit-spanda shines in the Paramatma, the Chit-spanda. In reality, spandana (movement or throbbing) aspaandana, non-movement, jimbhana, expansion etc are false; therefore, the world is false; the Brahman is Real. One can under

stand by self-inquiry that the word 'sarva' all and its meanings are one and the same and that only the Chinmatra is true; the world is never true. Difference arises only by ignorance of abhedha; when the knowledge of abhedha, no difference, all objects visible to the mentality of difference will vanish and the Paramavastu alone remains. Ignorance is the cause of manyness; knowledge is the cause of oneness, the Full form of Chit. This is the undoubted conclusion. If you have any doubt, please tell me. This is the essence of all philosophy. Therefore, you, I, the others are firmly established in the state of fearlessness, the state of doubtlessness. By this state, all creations of waking, sleeping, dreaming and the tureeya states, bondage and liberation will vanish. The utter illusion of dualism has no place anywhere at all. The world is the result of ignorance, which results in triputi, the seer the seeing and the seen. Ignorance is falsehood; its disappearance is Brahman, the Truth. It is that pure form of the Brahman that is Peace. It is spread everywhere. There is nothing of triputi in it. It is only by samkalpa that mind, life-breath etc throb. With the dawn of knowledge all samkalpas vanish; then the throbbing or movement will be non-movement. The very difference of spanda and aspada vanishes, the movement the Chaitanya is devoid of samkalpas. Due to the lack of knowledge of the Chit-Brahman dualism, non-dualism etc the samkalpas arise. The Chit-Brahman only remains the moment it is realised. In the disc of Chit-Chandra, the black spot like defect is no defect at all; it is the hard body Chit-Chandra; knowing this is Chit-Darsana. Rama, rest yourself in the Chit-Ghana-Brahmapada. If you remain in that Full idea, all samkalpas become merged in that becoming one, the Chit-Ghana. Then you will become the spotless Chit-Chandra Bimba, the Full Moon Form of Chit, in which all bhavabhavas, thoughts and non-thoughts dissolve. You will then be All-pure; the things you touch will be full of nectar, giving up the creations of bhavabhavas, realising the form of Chit and remaining in the Chit-Brahman, you will enjoy inner peace full of joy and sport.

Spanda aspaandau kalpanakaalpana va
 Chittamnayo viddhi namabdhinamna
 Sarvaakaara nirvritih santisatta
 Poornepoornehyekamevasthiteti.

Rama, remain in your real form, the ocean of joy. Realise that spanda and aspada, samkalpa and vikalpa etc, the illusions of the mind in all their varieties flourish in peace, the real form of the only Absolute Bliss. Realise that your real original form is the merged form of all states of Fulness and non-fulness.(1-36)

68. Mahamounayatnopadesa, effort to cultivate the highest silence

Rama, give up the natural activities of the mind; observe silence as in sound sleep; get rid of the filth of creations; catch hold of the Paramapada and stick up to it.

Sri Rama;- ' Sir, I know the meaning of vangmouna, aks-shamouna and kasshthamouna. I do not know what by is meant Sushuptimou'na (silence in sound sleep) please enlighten me.

Sri Vasishtha:- ' Rama, there are only two kinds of saints: the three kinds of mounies which you said you know come under the category the kaashthatapaswis and the second variety consists of the jivanmuktas. Without thinking of the Brahman, one engaged in the vain vows and controlling the senses by force is called the kaashtha mouni. Realising the Brahman contemplating on the Atman in the Atman and though behaving as other mounies outwardly, but inwardly ever engaged in drinking the nectar of self-realisation, with all contentment, one who lives is called a jivanmukta. The decision of the mind with the peace within of the two kinds is called Mouna, Silence. The knowers of silence divide it into four kinds; Vangmouna, Akshamouna, Kaashtha mouna and the Sus-

hupti mouna They respectively mean control of talk, control of senses, with effort, giving up all efforts; (though there is another mouna, the fifth, the manomouna, it comes under kaashthamouna), The jivanmuktas, when they experience the realisation of Self take recourse to this Sushuptamouna. Only the Kaashthamouni follows the first three mounas. The jivanmukta only can undertake the Sushuptimouna, in which the tureeya state is implied. Though the first three mounas are mounas, they are the firm decisions of impure minds; so they cause bondage to the jiva. The kaashthamouni alone develops them. He controls the senses by force, leaves aside inwardly the remembrance of ego, outwardly, the drisya prapancha, the seen world, and the contact with the vangmayaprapancha. He does not look at the Atman, covered by ignorance, but observes the luminosity and the power of the witness-Chaitanya. Those who observe these three kinds of silence, when they come out of samadhi, their mind gets entangled with the worldly objects. But, the sushuptamouni, knowing the Reality, having destroyed his mind already does not become fickle. The sushuptamounis, living in full Atman, may be angry with the three kinds of mounis, or may not be angry knowing that every thing is the play and pastime of the Satchidananda. Anyhow they will never consider the three kinds of mouna either as good or bad. The sushuptamouna is the state of the jivanmuktas; it gives no more further births. It is a glory to hear about it; please hear. If one is realised, the Atman, it comes to him naturally. No trouble need be undergone to achieve it. After it is attained, there will be no joy or sorrow either for gain or loss of the sense-pleasures. In that state, there will neither be the creation of manyness nor its extinction. The sushupti-mouni realises that all the creations are mere illusions; his mind will be no mind it will have no ego of doership. In that state of sushupta mouna there will be neither sat, asat or anything. The state in which

there is no division, no effort, no beginning and end and no meditation or non-meditation, is verily the state of Sushuptimouni. The world with the illusion of manyness exists in the Atman. It is the only Atman, no difference at all. It is that undoubted state that is called the Sushuptimouna. The realisation that Siva the prop of manyness, is pervading allthrough the world is called the sushuptimouna. The sky, as it is all expansive, the non-sky as it is not a vacuum, the all had not any thing, is that Para-tattwa. Realising this, attaining peace and Equality is the Sushuptamouna. The state in which, all vikalpas vanish all external props dwindle, all knowledge exists, that gives all-tranquillity, the above sat and asat, the state of jivanmukta is called the sushuptamouna, the best silence. The state in which the stages of Bhavabhava ever present but never troubling is called the Sushuptamouna. The state in which the activities of the mind subside and which is endless is the sushuptamouna state. The state in which the knowledge that 'In this world I, others, the mind, its creations are never present' is also absent, but there is only endless state of silence, that state is the state of endless silence is sushuptamouna state. 'I am the all-pervading in the entire world; all word and meaning is satta samanya (Brahman) that is changeless' this realisation is sushuptamouna. In this state of sushuptamouna, there will be absolutely no consciousness of objects of any kind. So it is endless; from this other silences come out. The endless sushuptamouna has a great message- This is the state of tureeya which destroys avidya, ignorance. As it destroys the activities of avidya also, it is called the state above tureeya. The knower of Self, the jnani, may get the Sushuptasamadhi, tureeya samadhi and the tureeyateetasamadhi in the waking and dreaming states. Rama, you now attained the state of tureeya; you are adorned by peace and tranquillity; attend to your daily affairs with this body, which though you possess you are equal to a videha, the bodyless. Utter the words 'AUM' Be devoid of the vasanas of samsara.

I am. he is every thing is these are dreamy ideas. Realise the Reality that you are the Chidakasa. remain in that state, never leaving it (1-31)

69. The oneness of Prana and Manas

Rama :- "Sir, you said of sata Rudras, hundred Rudras. Is Rudra, the hundredth one of the ganas or is he different from the ganas ?

Vasishtha :- "Rama, the hundred dreams of the Bhikshuka wore hundred bodies of Rudra. The dream- hundred became the hundred of the gana. To Rudra and to the gana, there is similarity in the matter of enjoyment and riches. Hence, they are called the Rudras. When the gana is considered as the followers of the main Rudra, they are called the ganas, if they are considered as equal to Rudra in enjoyment and riches they are called the Sata Rudras.

Rama:- ' Sir, just as from one light hundred lights are lit, how can the dream-Rudra create from his one mind hundred minds?

Vasishtha:- ' Rama, the great men of true imagination and devoid of avarana, covering, can get what they imagine which will be reflected in illusion and will be experienced by them. they the all-souls, all -expansive, see things as they imagine

Rama.- ' If Siva is so great, why should he wear the garland of heads. be naked and roam in the burial grounds.?

Vasishtha;- ' The great souls who attained salvation, who are jivanmuktas with all riches, and who are the real form of the Brahman, as they think so it appears to their minds.

Rama :- "Then how is it that the great soul Iswara wears the garland of heads, the powder of ashes, appears naked and love-lorn ?

Vasishtha : "Rama, the jivanmuktas, the glorious realisers of Self, the residents in Siddhipada: need not necessarily follow the rules of ethical conduct. The ignorant created the code of conduct to them. The mind of the ignorant is cut into pieces by the thousand defects which it is prone to, He lives in the world as per the principle of the fish, (the big fish eating the small fish for its sustenance) If he does not follow the ethical code of conduct, he will undergo innumerable sorrows, the Sastras say. The wise jivanmuktas are above likes and dislikes; they are above the path of vasanas by the control of senses. They do acts which fall upon them; whether they do or do not do actions, they have no interest either in doing or non-doing. Even Brahma, Vishnu and Maheswara take up the forms of men and do acts. These jivanmuktas and siddhas have no objects good or bad, likes and dislikes; they have no idea of self or others; they have no acts that bind them. Just as in the beginning of creation there is the divine law that fire etc must be hot, ice etc cold, as per the ordination of Iswara their actions and the actions of the brahmins came into vogue. The actions of the ignorant do not conform to a code of law; there is no divine ordination to them; after the creation, they create for themselves codes of conduct by attachment for the daily routine actions. I give you the definition of the four kinds of silence. I will now tell you about the silence of the videhamukta, which is pure sky of the Atman full of Chit; its attainment is the highest salvation. They are called Sankhyayogis who are the possessors of Full Knowledge by constant samadhi and Rajayoga attained by discrimination and self-enquiry. They are called Yogayogis, who by hathayoga forcible control of senses, life-breaths, attain the diseaseless, beginning and endless state of salvation. The ideal of both is the attainment of that state of perfect Peace and tranquillity. Some by the former

and some by the latter method attain the state in this life itself. The end of both is the same. The highest state is that state in which the activities of the mind and the main life - breath get dissolved and never experienced, which is above the net of vasanas. The vasana is the mind. It is the cause of samsara. In the above two methods, it is dissolved changed into spirituality and loses its quality of being the cause. Just as the boy sees the betala, the mind gets the body. This is called samsara. Its cause is the mind. If it is dissolved in the knowledge of the Self, it will never see the body again. If the mind is peaceful, the samsara also will be peaceful. Only by the knowledge of the Self the mind becomes peaceful. as otherwise just as one sees his own death in a dream, the mind is born. Just as a waking state will not show one's own death, with the knowledge of the Self, the mind also will not appear. Only by the mind the idea of samsara is born; when the mind ceases to exist by the knowledge of the Self, there will never be 'mine' 'I am', the teaching and the taught, bondage and liberation etc, the many creations. The practice of realising the only Reality, the control of the life-wind and the control of the mind - these three are the methods which lead to Salvation. This is the essence of all sastras.

Sri Rama :- 'Sir, if the control of the life - breath is the cause of salvation, will all the beings attain salvation as at the time of death all the beings have this control of the life-breath ?

Sri Vasishtha :- 'Of the three methods I told you of, the control of the mind is the best. It is easy; the sooner one gets it, the better for him. As soon as one dies, his mind and life-breath will not die or get destroyed. They leave the body, go to the external sky and join the bhutatanmatras that cause the future body as per the past vasana, karma and kama (predispositions, actions and desires). The bhutatanmatras are inclusive of vasanas. They join only with the prana and vasanas favourable to them.

and not with others. The life-breath leaving the past body possesses the vasanas of the future birth and comes into existence with them. Just as the fragrance of the flowers of the sesame seeds, joining the oil in them and undergoes all troubles, the life-breaths also join the sky of the heart and with the winds within and undergo troubles. Therefore, with death, the life-winds will not get controlled. When the pot full with water is drowned in the waters of the ocean, it will not be seen, that is all; it will not die or get destroyed. In the same way, after death, the mind will be invisible but will not die. Just as the Sun can not be without rays, the pranas will never be without mind. The bird called Tittiri, will never leave aside the piece of grass in its mouth till it finds another piece of grass, the mind also will not leave aside the life-breaths unless and until the dawn of knowledge. With the dawn of knowledge, the mind gets rid of vasanas and is destroyed. It gets the state of no movement. Then only PEACE remains. The dawn of knowledge is the cause of the destruction of vasanas. Only with knowledge the existence of things will vanish. Dualism is thus destroyed; the vasanas, the pranas and the mind are then destroyed. The peaceful mind will never indulge in the idea of the body. The vasanas, with the destruction of which the highest state is achieved, are the mind. The vasana is the mind; the absence of vasana is the Paramapada the highest state, knowledge rejects all things possessing vasanas and changes itself as the knowledge of the Self. It remains as the real form of knowledge, unchangeable. This is what the experienced souls reveal. Thus, Rama, this samsara like the illusion of the rope as serpent, will vanish with the dawn of discrimination, by itself. The realisation of the only Reality, the control of life-breaths and the destruction of the mind-of these the accomplishment of one leads to the accomplishment of the others. With the movement of the fan, the wind blows; with the stopping of the fan, the wind does not blow; with stopping of the movement of the life-

breaths, the mind also stops itself. With the fall of the body, the life-breath joins the wind outside the body and sees the world as per its vasanas. Just as the life-breaths of the jivas, leaving the body, going to the sky, see the bodies of gods, men and the cattle, full of vasanas and actions, in the same way, they see their customs and systems of behaviour. With the stopping of the wind the spread of fragrance of flowers stop; thus with the stoppage of the movement of the mind, the movements of the life-breaths stop. The life-breath and the mind of jiva will not be separate. They always remain together like the seed and the oil and like the flower and the fragrance. The spandana of the mind is prana; the spandana of the prana is the mind. They both remain as the chariot and the driver of the chariot. Fire and heat depend on each other; so the mind and the prana. By mutually dissolving themselves, they attain the highest state of bliss. By the practice of oneness, dualism vanishes; the mind becomes dissolved in full; then the prana in the mind also becomes the same. Rama, realise and repose in the great knowledge of the Self; merge yourself in it. Become the Self and remain as the Self for ever. Or, be firm in the Chinmatra, the all-auspicious, the destroyer of ignorance and its destroyer, the Brahman. practise oneness till you are perfect in it. If food is not taken, the body perishes or is weakened; thus even for those who are in nirvikalpasamadhi the destruction of mind and prana happens; then remains only the Brahmanparamavastu, By the practice of yoga also one may achieve this end, but it is a long-time process. Dualism is avidya; avidya is false; the Self can be realised only by knowledge. Knowing this, one may attain; salvation by dharana and dhyana in yoga. In the sarat season, the clouds will be off the sky; with them the fog also disappears thus when the mind is at peace, the mirage of samsara also vanishes. Rama the mind is avidya; destroy it by Self-enquiry;

attain the Brahmapada. Even if the mind takes rest in Paramapada for a moment, it becomes the Brahman and will not come out of it again. Whether by means of Samkhya or yoga, If the mind becomes one with the Brahman even for a moment, it will not be born again. The mind sans avidya is sattwa, which destroys the seed of samsara and will not allow it to sprout. With the dawn of Sattwa, there will be no fall from the Brahman. Rare are those who possess it. But the lucky great who acquire it, will be off from avidya and the seeds of vasanas will be destroyed. They reach the Atman quick and rest in peace, which is impossible and empty to the ignorant and is the paramajyoti the beacon-light of knowledge to the great wise. Follow the three paths I told you; acquire the state of jivanmukti, in which the states waking, dreaming and sleeping, the illusions, their seeds and the mind become destroyed and Sattwa alone remains. As it has no seeds of vasanas, it will never be the cause of samsara, just as the copper that becomes gold by the touch-stone will never lose its goldness, this sattwa, changing as the Brahman will never have any spot whatsoever' (1-61)

70. The story of Betala

With the dawn of knowledge through, vicharana Self-enquiry the idea of jiva and the illusion of the mind vanish. The mind, the ego etc have no existence like the water in a mirage. They are illusions which vanish in no time by vicharana. Regarding this samsara-swapna-vibhrama the illusion of the dream-like-samsara, a Betala asked some questions; remember them; I will tell you; please hear. In the great forest of the Vindhya Mountain, there was a Betala of a very huge body. He took a vow to kill and eat only the ignorant and never the wise. He went to a kirata-kingdom, the king of which offered him food. With it he lived a happy life there in samadhi. He never killed a man of virtue though he

fell before him; the good will follow only good principles. Later, he went to another kingdom, where he was in search of bad men to eat. One night the king went in search of the thieves and the wicked. Seeing the king, the Betala roared like a cloud and said 'king, I am a fierce betala. You came to me. You shall be my food for the day. 'The king said' If you wish to kill me for no fault of mine, your head will be cut into thousand pieces. The Betala said 'king, hear me. You are the king. It is your duty to fulfil the wishes of your subjects. I shall put you some questions. If you answer them cleverly, I will not harm you; otherwise, I will kill you. The king agreed to answer his queries. The Betala asked: The small atoms of the rays of what Sun are the Brahmandas? The atoms of what wind are the sky-atoms? Who is he going from one dream to another dream and having hundred thousands of dreams, giving them up and never gives up his pure nature of luminosity? Just as the trunk of the plantain tree has nothing but petals, who is that form of the atom that shines in going from dream to dream? Who is he, of whose minutest parts, the atoms of his smallest atom, are called very great in the form of the wide, wide sky, the brahmandas, the props of the innumerable beings the orbit of the Sun and the Meru Mountain etc? Who is he, who has no limbs, whose smallest particle becomes the essence of the three worlds and causes their existence like the small pebbles join the mountain and cause its existence? If you can not answer these six questions, you must have been the Self-Destroyer and the worshipper of the body as Self: I shall devour you and the people of your kingdom, just as Yama devours the worlds,

71. The answer to the first question.

The king smiled hearing the questions and replied thus while the lustre of his teeth when he laughed, the sky and his

clothes became lustrous: There is the fruit of the Brahmanda, which is your as well as my prop. The ignorant think it as eternal. It has coverings of water etc which grow ten times greater than each other. With such fruits in thousands, with moving sprouts it has a branch very lofty, There is a tree which has such branches in thousands. There is a forest which has such trees in thousands. It has high bushes; it is spread very widely: There is a mountain, very high and possessing such forests in good number. There is a wide country, which is the source of that mountain. There is an island having many countries of the same nature. In it with peculiar names and forms with existing and non-existing innumerable streams rivers and lakes, there are. There is a great and very peculiar base the place of innumerable such islands. There is a great world with innumerable such bases of earth spread very endlessly. There is a great egg very fierce like the sky-base, with innumerable such great worlds. There is an ocean, the prop of such eggs in thousands. It has no movement; it is the source of the great ocean, There is a great big ocean: the above oceans in thousands are its ripples. There is a very great man to whom all the big oceans are the waters of his stomach. He is all-expansive and all-great. There is a greater man, who has as his garland, thousands of such great men, hanging from his chest. There is a great Sun, from whose orb come out easily thousands of such very great men, like hair. The creations of Brahmandas, Rudra etc, visible to all beings are his rays. The seen Brahmanda is only the smallest particle of his light. That Sun sheds his lustre and heat to the entire world. Vijnana is the soul of that Sun. The shedding of lustre to the world is his duty. The wide, wide worlds are the smallest particles of his glow. Just as the world shines by the rays of the Sun, due to the lustre of this Sun of Vijnana, the worlds-goddesses shine with splendour and attain power. The Sun of Vijnana is the Brahman. The

Brahman is the Gem that shines resplendent in the homes of the three worlds. The Brahman appears to the eligible in endless luminosity. To the uneligible, it appears vaguely like the sparks of fire and leads them to endless illusions like the jivas, the worlds etc. In reality, there are no illusions; the only Brahman shines. Therefore give up your silly questioning; be in peace.(1-21)

72.The Replies to the questions of the Betala

The power of time, the power of the sky, the power of movement, the power of Chit, the power of Chidabhasa etc are all dust, dust-particles raised by the wind called Paramatma. Paramatma is the power of all. Just as the flower, having petals filaments, fragrance etc becomes the source of fragrance, created in itself, Paramatma is the source of all powers created in itself. In the great dream called the world, it is the Brahman that goes from one dream to another with no change whatsoever. It is not effected by the blemish of dream, it shines in the same way as the Flood of Lustre uncontaminated. Just as the trunk of the plantain tree is full with petals taking the form of a pillar, it is the Brahman that spreads in the interior and the still interior parts; its particles shine everywhere. The Brahman is called Sadbrahma, Atman etc as it is the power that makes the changed world expansive; but it has no name whatsoever none can say that it is such and such. As it is devoid of all canons, it is a vacuum; it is not any thing, the mind can grasp. Moreover, it has nothing in it. The power of the cloth is in the power of the threads; the power of the threads is in the cotton, the cotton in the fruit etc. Just as plantain tree is, the pure Chinmatra alone is in the form of the world. As this is very subtle and unobtained it is called paramanu, smallest atom; as it possesses endless qualities it is the source to the Meru etc The

whole world with the Brahmandas etc. is a particle of the atom of the endless purusha, who is an atom himself. As these Brahmandas are covered by the particles of Chidanu, like the Brahmandas found in a dream are formless, false. They are like the particles of the smallest atom of a false thing of a dream. The Brahman is called the paramanu because it is not visible to the naked eye and beyond the grasp of other senses, it is called the great mountain because it is all-expansive. For the things with form and without form, it is full of all limbs; at the same time it is limbless, all-spreading. The three worlds are the essence of the Vijnanswarupa, the true form of Vijnana. They shine in him. Oh child-like Betala, The three worlds are the form of Atma-Vijnana and the glow of it. People like you can never destroy it; therefore, follow the path of experience, give up pride and become calm.(1-11)

75. The end of the story of the Betala

The Betala hearing the words of the king, knowing him as the knower of the Self became quiet. Becoming peaceful, hearing of the paramavastu, the highest thing of all-bliss, forgetting his hunger went into deep contemplation. Thus, as the king said realise that the whole world is in the atom of the form of Chit, The whole world that exists in the centre of Chidanu, like the big body of the ghost created by the child vanishes with Self-enquiry. What remains at last is that paramapada. Withdrawing your mind from all objects and the groups of drisyas, develop pure conscience. Dissolve in the One Atman, all activities and practise mind control. Then perform acts that fall upon you naturally, with detachment. Make the mind with the mind as pure as the sky; then you will see every thing as Brahman and every thing as equal. Be firm in your mind and get rid of the illusion. You will

then attain what Bhagiratha attained; the impossible will be possible to you.

Sampoorna saanta manasah paritrupta vritte
 Rnityam same sukhamayatmani tishthatontah
 Siddhyanti durlabhataaraapi vaanchitaartha
 Gangavataara iva saagarakhaata vastu.

With perfect peace of mind, full self-satisfaction and equality of woe and weal, living ever in the Self, one can achieve even the most impossible things just as Bhagiratha achieved what his predecessors could not (The Bringing down of Ganga) (1-8)

74. The story of Bhageeratha

Rama:- 'Sir, pray tell me how king Bhageeratha brought down the Ganges from heaven with the perfection of the mind.

Vasishtha:- 'Rama, once there was king Bhageeratha, the best of the kosalas, the emperor of the entire earth and the most virtuous. Just as every one gets the desired ends before the touchstone people used to get their desired ends even without formally requesting the king. His face was always like the full Moon (never showing signs of sorrow at contraction and joy at expansion.) To the deserving, he gave without interruption; but, what is due to him from the subjects, even if it is a piece of grass, he used to collect like the kamadhenu, the Chintamani of the gods, The machine that makes pin-holes in the hardest gems to enable the thread or wire go through them to join them as a garland of gems, shines resplendent at the time of placing the gems in it. In the same way, Bhageeratha when used to go out to conquer his strong and sturdy enemies and accept their subservience and obedience, after their defeat he used to shine brighter by the offering of rare gifts (of gems etc) by them. Like the gem of the sky, the Sun rising and going up like the

fire without smoke drives away the darkness of the night, Bhageeratha with the glow of his body and the splendour of his virtue rising and going through his kingdom used to drive away the darkness of unrighteousness and agony of the people, though at the expense of a bit of exhaustion. He used to appear as the Sun-rays Gem (Suryakantamani) to his enemies spreading the sparks of his valour on all sides making even the pieces of straw emit the light of fire. When he comes across the knowers of the Self, with soft cool-mindedness and heart melted with friendliness and obedience like the Indumani, gem of the Moon, melting by the dawn of the Moon. The Ganges is the sacred thread (Yajnopaveeta) of the world. It has three separate combinations of threads; (flows of streams). The first flows in the heaven as Mandakini; the second flows in the nether world as Bhogavati; the third is brought down to the earth by the great and strenuous efforts of Bhageeratha; it is called the Gangaes Ganga or Bhageerathi. He made the ocean, made a vacuum by sage Agastya, filled up with the waters of the Ganga. The dear and the near of the world, Bhageeratha through the steps of Ganga made his ancestors, burnt by the fire of sage kapila's eye reach heaven and the world of the creator. With uninterrupted and non-stop penance at the expense of a lot of woe, he worshipped Brahma, Sankara and saint jannu. While he thought over the path of samsara full of woe, he attained like you perfection of mind in his youth itself, which is very rare, like the creeper in desert sands. He once thought thus being alone: "The path of this samsara is very rugged and dangerous. The day passes, night enters; night passes, day enters; giving and taking, taking and giving again and again. Doing some thing, reaping its fruit; the same tedious process goes on without any end, That by attaining which every thing is obtained is called good sukrita, good deed; the rest are bad deeds like bad karma, sorrowful. The act once done

when repeated is called 'paryushita' Polluted. Only the fool is not ashamed of it; no wise man will ever go for it. Thus pondering over, one day, Bhageeratha went to Tritala his guru alone and asked him thus 'Revered Sir, we are in great sorrow wandering and wandering in the essenceless forests of samsara. Pray tell us how we can get rid of these sorrows in the form of old age, death, illusion etc, the cause of all samsara.

Tritala:- 'You can get rid of samsara and its woes by the perfect knowledge of the Supreme Self, the Brahman, the All-equal and the all-tranquil with no differences, disturbances etc. of any sort. When you become full with knowledge, all sorrows vanish; the knots of Samsara become loosened; all doubts disappear; equality towards all actions prevails. The Atman is called the jaeaya; it is all auspicious; the form of remembrance, the inner being of all; it is devoid of all births and deaths, rise and fall and is eternal.

Bhageeratha:- 'Sir, I know the one and the only One Atman has no qualities but is all-pure, all tranquil, infallible. The bodies have no real existence; they are not the Atman. Kindly tell me how I can acquire peace and the knowledge of Self.

Tritala:- 'King, as your mind is attached to the worldly kingship etc' you are not able to realise the Self. If your mind acquires detachment, disinterestedness etc, it will realise the realisable and remain in it. that is the form of your fulness; you will have no fall from it and no rebirth. The state of disinterestedness' non-attachment and dispassion towards wife, children, home, fields and riches etc, equality of mind towards likes and dislikes, to attach the mind in concentration on the Atman without break ever, remaining alone, shunning the association of the worldly,

constant touch with the knowledge of the Self, and seeing it in and out this is knowledge; the rest is ignorance. The destruction of the ego is the patent medicine for the disease of samsara in the form of attachment, anger etc.

Bhageeratha.- 'Sir, like the tree growing on the head of the mountain, egoism is deeprooted in my body. Please tell me how I can get rid of it.

Tritala.- With concentrated self-effort remove from your mind the ideas of enjoying the pleasures of the world of many kinds and never think of them. Egoism will vanish, So long as the cage of samsara with attachments, false dignity, the fear of insults by others etc are not destroyed in toto, egoism reigns supreme. It goes with the idea 'I am nothing, not even something. Leave out every thing in mind; sit calm and cool; you will attain the paramapada; shall be one with it. Get rid of all your paraphernalia; be fearless; give up all desires; have nothing in your possession; give away your kingdom as charity to your enemy; shun all riches in full; completely annihilate your ego; beg your food from your enemy to whom you gave your kingdom; leave me also your spiritual teacher; do not feel even the presence or the existence of your body; then you shall attain the highest Brahman, the highest of the highest.(1-36)

75. Bhageeratha attains the happiness of nirvana

Having heard from Tritala, Bhageeratha decided his future course of action, the inevitable attainment of the greatest ideal—the Brahman. Later to get his desire fulfilled he performed sacrifices beginning with Agnishtoma and ending with Sarvajityaga. He gave away cows, lands, horses, gold, monies etc to brahmins, relatives and others without observing their good and bad. With in three days he sacrificed every thing and was left with his own

life-winds. When Bhageeratha thus became penniless, the harem the family friends and relatives, the people began to weep. He then gave away his kingdom also to his neighbour, his enemy, like a piece of dry-grass. He came and occupied the kingdom. Bhageeratha was left with the cloth covering his privacy; getting out of his kingdom alone, he went far and far to the villages and forests where there were none to recognise him none who heard his name even, with courage and self-confidence. All vasanas soon left him. He attained the highest peace and rest in the Atman. Going round the earth, visiting islands and places in course of time, he came to his own country, city and people. Going from palace to palace, he begged for food his ministers and citizens. They could recognise him and worshipped him with tears rolling down their cheeks in sorrow. The then king his enemy, lay prostrate at his feet and begged for taking back his kingdom. He flatly refused, just taking a morsel of food, he went away without accepting even a piece of grass. 'He is Bhageeratha' 'he is Bhageeratha' saying, people wept and wept. He went away unmoved, as he was in peace. He reached his Guru, Trimala the 'Atmaaraman', the enjoyer of the Atman. With his kind permission, he followed him for some time into mountains, forests, villages, towns, hermitages. Both became equal and enjoyed the bliss of resting in the Atman. They thought of the body for a moment thus; "what is the use of this body? What is the loss in its absence? Let it be or not be; let it be as it is destined to be". From forest to forest they went, enjoying the highest bliss, before which all the worldly sense-pleasures and bliss is nothing; which is not sorrow, not the state of sorrow-joy-above, nor the state of in-between; the paramaananda. For them monies, horses, elephants, the riches of the emperors, the eight siddhis, the earthly, the heavenly and the great other worldly riches and pleasures appeared as useless grass-pieces. The body is formed of prarabdha; let it remain till the end of prarabdha thinking so they lived.

Both of them were cheerful at joy or sorrow as it fell upon them. They completely gave up desires: likes and dislikes. They were One with the only Brahman: the Full, the same in all; they became the Supreme Bliss themselves.(1-21)

73. The end of the story of Bhageeratha

On his wanderings, Bhageeratha went to a kingdom, the king of which was devoured by Death just as the big fish eats away the small fish. The king died without a heir. The ministers and the people were in search of a suitable man to crown him as king. It so happened that they saw Bhageeratha, the saint-beggar who possessed all the qualities of a great king. The army and the army of ministers and people surrounded him and conveyed their determination to crown him as king. Just as the lake becomes full with water in the rainy season, he was full with the army and got up the elephant royal nicely decorated. He was brought to the palace and was crowned as king. 'Jagannatha, Emperor-God Bhageeratha, Victory to him,' the loud cries rent the air and the mountains reverberated the sound. The king to whom Bhageeratha gave away his kingdom died. The people coming to know of Bhageeratha ruling this country came to him and said, 'Sir, the king to whom you gave away your kingdom was devoured by Death just as the big fish devours the small fish. Pray be gracious enough to rule over that kingdom also.' It is not proper to reject things that come and fall upon one, who is great. He accepted their request. Thus, Bhageeratha became the king of the land covered by the seven oceans. A true philosopher-Saint-King, he was even-minded, peaceful, silent, dispassionate, full with all virtues and no vices. He did not wonder at the happenings. He attended to things that fell on him. He heard that his forefathers digging the earth made it the ocean and going in search of the sacrificial horse went to the nether world and saw sage Kapila, near whom the sacrifi-

cial horse was found. Suspecting² him as the thief of the horse, by trying to catch him, incurred his displeasure, which burnt them to ashes. Garutma told him that the sacred Ganga can bestow upon them final emancipation. There was no Ganges then on earth. Bhageeratha brought her down from heaven. From that day it was customary to offer Ganges water to the forefathers as oblation, which gave them salvation. From the day he heard that Ganga alone would make his forefathers liberated he seriously thought of bringing down Ganga from heaven. Bhageeratha went to the forest for penance to accomplish his arduous task, entrusting the kingdom to the care of his trusted ministers. He performed penance for over thousand years for the grace of Brahma, Iswara and sage Jahnu and brought down Ganga to earth. From that day onwards, the Ganges that adore the clusters of hair of Siva, with pure, cool waves, the three-way flowing like the lump of good of the heavenly people had been falling upon earth.

Sphurattarangabhanginee swaphenapunjahaasinee

Prasannapunyamanjaree yutena dharma santatib

Bhageerathe maheepathou yasa-prachaaraveedhikaa

Tadaahi sa trimargagaa maheetale babhuvaha.

Ganga or the Ganges, shining with moving waves, with the foam smile, appearing neat and calm, like the blossomed-flowerful creeper the personification of righteousness, the three-pronged great river, appears as the path taking the fame of Bhageeratha till the end of the ocean shining resplendent.(1-17)

77. The story of Choodaala; the description of Sikhidhwaja.

'Rama, have the mind of Bhageeratha, be calm observing equality towards every thing and perform your duties that fall upon you calmly and dispassionately. Give up every thing

mentally; control the mind-bird and keep under check in the heart in peace and remain in the Atman quietly like Sikhidhwaja.

Sri Rama:- 'Sir, please tell me who Sikhidhwaja was and how he attained salvation.

Sri Vasishtha:- 'Rama, in the previous kalpa in the Dwapaara yuga there were Sikhidhwaja and his wife Choodaala. They will be born in this kalpa also as couple.

Sri Rama :- Sir, you told me that what happened previously will happen now and shall happen in the future also, What is the reason for it ?

Sri Vasishtha:- 'Rama, in this connection, in the creation of the world, there is a niyati, divine ordination as established by Brahma and others. It is inevitable and inexorable. From the same mango tree, many fruits of the same kind come out every year unless it is cut off to the root. In the same way, as per the past incidents, similarity is found. If ignorance is off, the similarity and the form of the world vanish and only the Brahman is found, ever and everywhere. In the waters of the lake, similar or different waves or waves against waves may arise. In the world also the same happens. Sikhidhwaja also may shine as he shone before. His story is this: After the seventh Manu, the eighth Manu ruled; after four Yugas when the fourth creation began, the Dwaparayuga occurred. In the family of the Kurus Sikhidhwaja was born in jambudweepa, near the Vindhya Mountain. The place he was born, was Ujjayini, in the Malava kingdom. He was courageous liberal, patient, self-controlled etc. He was a hero, a man of great virtues, a silent man, a performer of all sacrifices and the conqueror of all kings. He performed the charitable acts of digging wells, lakes etc. He became the emperor of the earth, possessed strong and sturdy fair body. A man of smooth-sailing, calm nature, sweet behaviour, he was a scholar,

an ocean of compassion and love. Beautiful, calm-going, of auspicious qualities, of great valour and righteous he was. He spoke with humility and gaiety; he gave alms of many kinds to many, many times. The enjoyer of rightful pleasures, of good association, he heard as well as studied the srutis; he was devoid of pride or arrogance. He was never after women: such pleasures as they gave were not even a straw to him. As his father died when Sikhidhwaja was only sixteen years old, he attained the conquest of all quarters (digvijaya)- He became the great emperor of all riches. He ruled the kingdom dispassionately and justly with the aid of his good ministers. His fame filled the quarters. He became fully young; the spring season came; the many flowers blossomed: the rays of the moon spread; in the harem of the branches of the trees, in the swings of the bunches of flowers the black-bee-couples sang songs of fulfilled love. White with flower-dust, with doors of leaves, with decent smell, the bunches of flowers, all places shone. Cool and fine breeze blew on the leaves of the plantain trees. Hearing of the beauty and youth of Choodaala, his mind went up to her in love. Like the intoxicated spring-forest with the honey, beauty and fragrance of the atmosphere, his love-intoxicated mind was on Choodaala only. It could not go elsewhere. 'When shall, enjoy my dear Choodaala in the swinging pastime, in the pleasure, in the playful lotus-lakes pressing her golden lotus-buds-like breasts, rubbing kumkum throughout her body, make her sit on the lap-bed of mine? Just as the black-bee receives the lady black-bee in the swing of the lotus-creeper, when shall I receive my love-lorn Choodaala and keep tight in the prison of my shoulder creepers? When shall she my lady-love lamenting my separation take refuge in the garlands of lotus-beeds, in the flowers of the jasmine, in the orb of the Moon, in the sweet homes of the creepers tender, with love-fever? So thinking Sikhidhwaja began to roam in the forests gathering flowers and in the pleasure-gardens full with flowers with absent

mindfulness. He wandered there again and again: he wanted to hear love-stories and descriptions of conjugal love. Imagining young fair girls of lustrous hair, faces and noses, with sweet looks and bulky breasts resembling golden tumblers, he used to talk to them, praise them, and adore them with ornaments and flowers in imagination. The wise ministers understood aright his predicament. the lady of his love, thought of her virtues, beauty etc, gathered that she was the daughter of the king of Surashtra, approached him with a request to give his daughter in marriage to their king who fell in love with her and she with him. He agreed; the marriage was over. She was his desired damsel, his fit spouse. The very beautiful young Choodaala shone like the lake of lotuses after marrying him. Their love and affection increased day by day. Both of them were engaged in mutual love-sports while the ministers cleverly supplied them love materials to them, and looked after the affairs of the state themselves, to the best happiness of the people. Just as the king-swan enjoys the lotus-lake, he enjoyed her in the harem, in the swings, in the playful lotuses, pleasure gardens, enjoyable places, in the sweet beds of very beautiful creepers, in the clusters of kadambas, in the fragrant streets of the sandal, aguru trees, in the mandara gardens, in the outskirts of towns, in the forests, etc. Well-ploughed fields, with ample rain and good seeds, the sprouts coming out and growing, the soil with them and the sky with clouds appear beautiful; so were Choodaala and Sikhidh-waja, never separating each other, ever doing things of mutual joy learning each others arts, thus becoming experts in all arts, with mutual virtues, hearty friendship, making their hearts one and the same, though two in bodies. They mixed with each other like milk and water, the flower and the fragrance; they were like Parvati and Parameswara come to earth. They were like Lakshmi and Narayana coming to save dharma. With mutual love, they were docile and dear. They were all-learned, all-efficient. The

nectar of the nine sentiments, they were like two Moons cool, neat, fair, Just as the pair of king-swans, love-intoxicated, with slow sweet steps shine in the lakes of Satyaloka, they shone with exceptional beauty, virtues, and youth enjoying each other to their heart's content.(1-52)

78. Choodaalaa's enlightenment

After enjoying for a long time with mutual love and admiration without break in the acts of youth, they found that their youth like the water in a pot with a hole was passing away. They then pondered over thus;

Taranganikaraakaara bhanguravyavahaarini

Paatahpakvaphalasyeva maranam durnivaaranam.

The jiva taking the body as transient as the waves of the river roams aimlessly on the path of samsara. Just as the ripe fruit is sure to fall down, the body falls inevitably. Like the snowfall on the lotus, old age falls on the body. Like water in the hand slips away slowly, longevity dwindles daily. But, the desire for pleasures grows day by day like the creeper in the rainy season. With the speed of a flooded river-flow, the prime of youth passes away. The decadant body is as false as the art of the mesmerist. Like the arrows left from the bow run away quickly, pleasures enjoyed run away quickly. Just as the falcon falls on the meat of the dead, trishna falls on the mind with the result that it is full with woes. Like the bubble in the waters of the rainy season, the body is momentary. All affairs in the world are utterly essenceless we realise when we deeply ponder over them. Youth leaves the body, just as the proud lady leaves off her husband when found in the company of another lady. Just as the vegetable juice evaporates in the summer season, the mind gets weaker and weaker if the desires are not fulfilled. There is nothing in the

world which is eternal and which is auspicious. ' They realised that the only patent medicine for the cure of the disease of samsara is the jnanasastra. They decided that practice of adhyatmajnana, spiritual science, cures the samsaravishoochi. They became immersed in its practice. From that day onwards, they became. Tatparaayanow, tatchittow, tatgatapraanow, tannishtow, tadwidaashrayou, tadadatarchanaparou, tadeehow tadvirejatuh, Tatryvaatighanaabhyasow bodhayantou parasparam interested in it, put their life--breaths in it, had it always in mind firmly and faithfully, took refuge under such people, experts in spiritual science. Worshipping the spiritual science. they tried to acquire it by all means. By constant practice immersing in it, exhorting each other, teaching each other, they were absorbed in it. By mutually hearing, pondering over, instructing each other- they spent their all time. Sitting before the experts of spiritual science Choodaala, hearing their words of wisdom, the easy ways of getting rid of samsara the words with smooth, sweet and pregnant with celestial fire of knowledge thought over thus day in and day out;

' I will see what there is in the body, the inanimate or inert the Chaitanya or some thing else following the path of self-enquiry either by giving up or not giving up the activities of the body, by realising the Self. To whom is this illusion of samsara? Why is it born? From where and how was it born? If the illusion is gone, one who is under the illusion becomes restless. What is the cause or the source of this illusion? Whatever it be, the foolish, inert body, I am not- What is famous as 'I' is not inert or foolish. It is quite evident to all that the senses are the part of the body. Both are inert. So also are the other senses buddhi etc. Just as the stone moves by the stick, the

body moves by mind; the power of samkalpa is in the mind; it is also inert as it is the quality of inertia. So, like the stick, the mind also is inanimate, surely. The low ground makes water flow into it, the ego makes the mind move; so the ego also is inanimate. Just as the boy creates the ghost, the chidakas creates jiva in it; the created jiva is also inert. The tender jiva lives in full with the reflected Chaitanya; he lives by the Chitrupa. The smell lives by the wind; low-level place is the cause for the flow of water; the Chitrupa is the life of jiva: the false identification changes the Chaitanya as jada and creates the illusion of jiva. The fire that falls in the ocean loses its lustre, its original form. Thus, the Chaitanya also by the contact of upadhi, form, loses its real form. The power of Chit is the power of ghata, pata etc. When the pot etc are destroyed they join the mud; but, when the reality of the Self is realised the Chaitanya becomes the Chidakasa. Thus, the Chaitanya turning towards the objects, covered by avidya, becomes jada and soonya, the asat. By knowledge, it destroys the avidya and becomes enlightened. Then, what is the device by which the covering of avidya goes, the dream of drisya vanishes, the chaitanya gets enlightenment? She thought again thus:

How lucky I am. I am able to realise the pure Consciousness now. When this is realised, there can not be any fall; the senses like the buddhi etc are the causes for the division of the glory of Chit. The false world is created like the double moon. In reality, it is nothing but the great Chaitanya, the mahasatta, which alone remains. That is spotless, equal, pure, devoid of egoism, the form of pure Consciousness, the most auspicious, only the sat, the infallible. The all-lustrous, the all-pure, ever-rising is that Chit, the Brahman, the Paramatma. The mind, the drisya, the chetana are not different from the great Chaitanya, which sustains the three. As this was even

before the existence of the above three, it is called the 'Aadya-Chaitanya' the Chaitanya, the endless and the beginningless. The real and endless chit without senses objects is its indestructible form; it changes itself as the senses of the mind and the buddhi and the objects of the senses. Then the power of the physical things called the world, the waves of creation appears. The thing that became famous as the world is only another form of the great Chaitanya; it has two forms; like the white gem it accepts reflection unattached; hence it shines as the power of the world and the Chit. The world is nothing but the power of change of Chaitanya. The power of the world is nothing but the power of illusion, maaya. Just as the beauty of the ornaments of gold vanishes when they are converted into gold, the power of the world also at the time of pralaya' vanishes the power of the Brahman plus maaya remains; when maaya is destroyed by itself, the power of Chaitanya remains, and enjoys. The mind in the states of dreams and meamerism become the ocean; though it is waveless, waves appear in it. Thus though the world is not born of Chaitanya, it appears as born of Chaitanya. In dream and in mesmerism, the Chit appears as water created by the mind and wears the form of waves etc. But it is the Atman, nothing else. So is the world nothing other than myself. The Chinmaitra in the form of egoism is spread everywhere. This real form of Chit has no births and deaths; no heaven and hell. This indivisible chinmatrakasa has no destruction whatsoever at any time. The Chit-Sun is all-pure; he can not be cut or destroyed. After a long time, I got enlightenment; I am at peace; I am at ease. I experience now the nirvana, the illusionless Self. I am as calm as the ocean when it is not churned by the Mandara Mountain. This state of the sky of Self is devoid of drisya; it is all-pure, the never born and the never fallen. It is free from all troubles, spotless, the highest and is devoid

of time, place and thing. It is endless. All the beings from the creator to the lowest creation, their actions and results of actions, all instruments for the achievement of results and even fruitless deeds are all the forms of the sky of the Atman. There is nothing except the Aatmakasa. The entire creation with gods and demons etc is full with the Aatmakasa. The whole world is nothing but Aatm akaasa. The pots, the dolls, the army of soldiers made by the potter are nothing but the mud; so is the world all Chaitanya. The power of the vast seen world is Chinmatra; then to whom are oneness, dualism, ego etc ? How and where-from would they come? Realising the realisable, I am happy, peaceful and joyful.

Nirvaana parinirvaana gata mane gata jwaram
 Achetanam chetanamvaa yoyaamaabhaa'i chetati
 Bhaavaanaamaatrataadroopam kham mahaachiti samsthitam
 Nedam naaham na chaanyachcha na bhavaabhava sambhavah
 Saanam sarvam niraalambam kevalam samsthitam param.

I am full with the bliss of salvation, I am devoid of false dignity, pride and the high fever of samsara. The apparent animate and the inanimate and the enjoyer of both are in the sky of the Atman. This that I he etc are not the Brahman, which is all-calm, the one, the Paramaswaroopa, and the all.

Thus thinking. Choodaala, getting rid of all illusion and delusions, realised the reality in full. Her previous qualities attachment, fear, illusions, ignorance etc all vanished. Like the sky in the sarat season, she shone bright in pure, calm, peaceful form of Chit. (1-52)

79. Choodaala's gain of Self-knowledge

Choodaala was ever in Self-bliss turning her mind within and her natural state of blessedness, experiencing and enjoying. She was above attachment and detachment, association and dissociation, pairs of opposites, desire and desirelessness. She

attends to actions that fall upon her on their own accord; she neither accepts nor rejects any thing. Crossing over the ocean of samsara, getting rid of all doubts and delusions, fully realising the Self, Choodaala enjoyed the highest bliss of Self-realisation. She took rest in the paramapada acquired by knowledge. She was in the highest state beyond comparison, beyond description and beyond every thing else. Thus, Choodaala attained Aatmajnaana in a short period of time. Just as ignorance enters the fool in no time, knowledge enters the wise in no time, and destroys ignorance. She shone bright like the cloud in the sarat sky, taking rest in the Aatmapada in peace without any illusion whatsoever. Just as an old cow, having sufficient fodder and water before her takes rest high on the mountain, Choodaala having attained the essence of the knowledge of the Self remained serene in Self. By the constant practice of discrimination and knowledge, she shone with full bliss and was like a fresh creeper of flowers. One day king Sikhidhwaja observing her divine form, too beautiful and too divine, asked her with a smile on his face 'What my lady you are younger and more beautiful than before; you appear to wear new and fine ornaments; like the earth with the full moon on, in the sky you are very attractive, You look like a drinker of ambrosia, the acquirer of the highest position and full with the stream of bliss. Your body is calm, cool and very fair and its lustre conquers even the moon's, your mind appears to shun pleasures of the flesh, it is serene, strong with discrimination, deep with thoughts noble and is full of splendour. I see that your mind treats the pleasures of the world as straw; it is intoxicated with divine bliss, tender and fine, Your mind is like a sandy desert by the absence of water, like the ocean of milk by its fullness; it is incomparable. Though your limbs are ever like the tender plantain leaves and the petals of the lotus, they now look like gaining hundred-fold beauty; like the

ereeper in spring you appear fresh, fine and fair. Did you drink nectar? Did you get a fresh empire to rule over or have you attained immortality by yoga? What have you possessed to be so happy, happier than the possessor of Chintamani, the touchstone, the kingdom, or the possessor of the rarest jewel of the three worlds ?

Choodaalat:- 'My dear, I left aside the fool's idea that the body is the soul; I acquired the jnani's idea that every thing is the Brahman; hence, I am so. Leaving aside the knowledge of division and difference, I attained the Brahman, the formless, above time and place, above form and formlessness and far above division and difference. So I am so; I am so because I realised the Atma which is every thing and nothing; I see it in its true form, in its true state true rise and no fall. I am as satisfied with unexperienced pleasures as I was satisfied with experienced pleasures of the farthest place. I will neither be overjoyful attaining them nor depressed by not obtaining them. So, I am So. I take full rest in the Brahman, which is as have as the sky and which is in the heart dance with joy along enjoying its eternal bliss and hence I am and so grand. I am in the forest of the postures of yoga; I am in my Self firm, not in the pleasures and their joys and sorrows, So I am grand. Though without form, I am the Lord of all Brahmandas. As I am in the Atman fully satisfied, I am so happy, I am all the bodies and at the same time, I have no body. I am truth in reality; to the ignorant, who treat the body as soul, I am false. Why thousand words, I am all and at the same time, I am nothing. As I hold this view I am happy and joyful. I do not desire happiness; I do not desire unhappiness; I do not desire money; I do not desire moneylessness; I desire nothing; I am satisfied with what I get; hence I am happy. With mind devoid of attachment and anger and with friends like the authoritative scriptures, I am happy. What I see with my eyes

and other senses what I experience all are false. I see within the Chit devoid of the world, I see ever the pure Consciousness within and without clearly. I am all auspicious all - happy and all - joyful. (1-31)

80. The play of 'the Five'

Quite unable to understand the glory of the state of mind of Choodaala, the king said 'Lady, you speak like a child irrelevantly. Enjoy the pleasures of kingdom which you enjoyed so long. Leaving aside the direct and relying on the indirect, leaving aside the form of sat, relying upon the form of asat, who will shine? 'I am satisfied with the pleasures unexperienced you say: how can one shine leaving aside bed and chair? Leaving aside the pleasures of the body of servants and the like depending upon the vacuum sky, who will shine? How will one shine leaving aside all pleasures endures heat and cold, troubles and tortures hunger and thirst? How can one shine saying I am not the body; I am not any thing; I am all like a mad man 'What I see with my eyes are all false. I see the real thing in all can a madcap so saying shine resplendent? You speak like a child, inexperienced; come along we shall together enjoy the pleasures. ' So saying Sikhidhawaja went out for bath leaving the house of Choodaala. Choodala realised that he was not in the know of reality and so could not understand her. But, she was immersed in her Self-realisation, However, both of them spent some time in the great pleasures of the flesh. Sikhidhwaja left the kingdom on some errand. Though desireless and ever content Choodala desired to roam in the sky: She practised alone yogabhyasa for a long time.

Rama:- 'Sir the whole world appears to be action-oriented. By what is action accomplished? By the constant and firm practice of which the power to roam in the sky occurs? How

can one be wise or ignorant, for pleasure or for high accomplishment, attain the capacity to go in the sky ?

Vasishtha:- In the whole world there are three kinds of things accomplished, the *heya*, *upadeya* and the *upekshya* - the hateful, the desired and the neutral. The thing that is left over as it is against Self is called *heya*; the thing that is favourable to the Self and is achieved by self-effort is called *upadeya*. The thing in between these two is called *upekshya*. Things contributing to the very happiness of one are *upadeyas* (likes); things opposed to this are *heyas* (dislikes); things in between are neutral (*upekshyas*) - To the enlightened, every thing is full of Atma. To him, these three kinds are absent. For the sake of pleasure, he may do one or none of the three kinds. What is *upekshya* to the wise is *upadeya* to the unwise or ignorant, to the dispassionate it is *heya*. Just as spring beautifies the earth, the accomplishments as per time, place, thing, form - these four methods beautify or satisfy the *jiva*. By the sanctity of time and place, the sanctity of action appears; good results are the fruits of good actions. If you want me to tell you the means of roaming in the sky like *gutika* (pill) *anjana* (ointment), *khadga* (the sword) etc, they are dangerous to the ignorant; so I do not elaborate them here. In the same way, the wearing of gem, pronouncing spells and taking medicines are also harmful. Moreover, living in *Srisaila*, *Siddhadesa*, and in the *Meru Mountain* to achieve these *siddhis* are also dangerous; hence I do not deal with them here - I will only tell you how they can be achieved by breath-control as it is with this we are concerned in the story of *Sikhidhwaja*. Leaving aside all other *vasanas*, contract the nine gates of the body as per the instructions of the expert in yoga, keep the body, the neck and the head straight, see the end of the nose calmly, etc by the purity of food, seat, by the knowledge of good *sastras*, by following good customs, by the association of the wise and saintly, suitable seat, one must

practise pranayama firmly, by leaving aside anger and lust; the five life-breaths in rechaka, pooraka and kumbhaka serving one's commands as peons. As soon as the life-winds in the body become controlled one can easily get from the highest moksha to the lowest earthly pleasures, and all in between. There is the Sushumnanadi, surrounded by the bones of all sides, taking refuge in the secret place and being the combination of hundreds of nadis. It is just like the corner of the lyre bending like the whirlwind and appearing like the whirlwind in water, looking like the half part of Omkar syllables and like the ear-rings, kundalas. This is present in all the bodies of gods, demons, human beings, beasts, crocodiles, birds, insects etc in all the beings. It is like a man suffering from severe cold contracted; it is like a serpent coiled sleeping, very pure and is like the moon in dread at the time of deluge coiled. It touches all holes from the anus to the eyebrows; it is fickle with the inner mental activities and outwardly moving with the life-winds etc; In that very tender plantain-like coil, there appears Parasakti in the form of sound of the strings of the lyre. It is called kundalini as it resembles the coil. It is the power of Chaitanya in all beings. Since it is the cause of the activities of the power of prana, indriya, manah and buddhi etc (life-breaths, senses, the mind and intellect), it is the giver of life-power. By its upward turned face it sends the life wind up and nasya wind down, having breath the cause of movement and is like the coiled serpent. When the life-breath existing in the heart is attracted by the kundalini and gets the state of kundalini by the activity of apana, in the inner mind the life-knowledge rises. Thus, the kundalini that gives buddhi, the power of knowledge and prana, the power of action, like the black bee in the lotus, in whatever way it appears, in that way it gives knowledge to the objects of senses. As per the speedy movement of kundalini, the knowledge of objects occurs. Just as rivers come out of the ocean and again join the ocean, all the nadis of the

heart come out of kundalini and dissolve in kundalini. As it tends to go up in the form of prana and down in the form of apana, it is said that the kundalini is the seed of all the knowledge of the senses in general.

Rama:- 'When every thing is the Chit indivisible by time, place etc how is it that from the kundalini kosa, how and in what way, all kinds of knowledge emanate?

Vasishtha:- 'As you said everywhere ever every thing is Chaitanya but due to the bhutatanmatras, here and there its special existence is noticed. The Sunshine is the same everywhere, but in the mirror and on the wall white-washed it appears brighter. Thus, though the Chaitanya is prevalent everywhere, in the intellect of the body, it is more apparent. It is invisible in mud and stone, more visible in gods, humans etc. In the trees etc it appears without likes or dislikes. But it is in every thing in general. I will now tell you again how knowledge dawns in the bodies of men, cattle and inanimate things, The animate and inanimate world that appears is all-*Chait*, all-*Sat* and like the sky devoid of any thing, is quite a vacuum. That Chaitanya is the five bhutatanmatras by illusion. These five tanmatras entering the body as reflection and like from one lamp many lamps are lighted, appear with *jivabhava*, Some panchatanmatras, with *samkalpas* favourable to be born as gods, humans etc and on their strength become the physical bodies by the process of *panchikarana*. Some other panchatanmatras attain the bodies of cattle and the birds etc. Some become physical bodies of inanimate things; some places and some other things.

Thus, the whole world is the action of the panchatanmatras. The Chaitanya is innate in all but not expressively. In the bodies of humans *main Chetantwa* in the bodies of cattle etc, *jadatwa*, in the inanimate things also *jadatwa* are evident.

just as the ocean of ghee appears as liquid, half-liquid and hard at different times, the Chaitanya also appears in movement, in half-movement and in no movement at all. A part of the ocean may be calm, another part fearful, still another part in between but it is the ocean. Thus, the Chaitanya is Chaitanya though it appears in different forms and in different ways. The five (panchaka' five bhutatanmatras) are seen in different ways. The differences are only in words, not in essence. The heat the cold, the snow, the fire-these are dependent on the 'Five' Words need not be found fault with but the vasanas, capable of taking the mind hither and thither and spreading on all sides. The five pranas exist as awakened vasanas in gods etc and in the inanimate things as supta(sleeping) vasanas. If you find fault with the vasanas, you can achieve the conquest of vasanas you can achieve the fruit thereof. There is no use of finding fault with nature, What is the use of throwing dust at the sky? The extinction of vasanas makes one hate even the golden mountain Meru; the pleasures of the worlds, of the beings, the gods and their pleasures appear as the worst things. The inanimate possess sleeping vasanas; the gods and wise men enlightened vasanas; the cattle, the birds etc contaminated vasanas; the seekers of salvation have no vasanas at all. The gods, the humans etc due to the peculiarity of vasanas, their natures appear peculiar. The beings are given limbs as per their vasanas to perform the daily routine. All the five (five pranas, five elements, panchatanmatras, five senses of action and knowledge etc) appear peculiar, having changes in the beginning, middle and the end, moving, and moving active as well as inert. The seed for the sky-tree in the form creation, the small atom-like samkalpa' spread everywhere; the senses are the flowers etc; the objects their smell; the desire is the black-bee; the actions of the wavering senses are the sprouts; heaven and other worlds are its branches; the mountains like the Meru etc are the roots; the black clouds are the leaves; the tea

quarters are the wavering creepers; the bodies of beings are the endless fruits of that tree. The five-seeded, the five-natured trees are born from the Atman due to the absence of discrimination and in course of time perish themselves. All these appear in different forms on their own accord, appear inert, when seen with discrimination, like the waves in the ocean, dissolve themselves; The waves in the ocean are born on one side and are gone on the other side; thus, to the ignorant the different forms inert ever increase and to the wise, they dissolve in themselves. As soon as the 'five' groups, attain discrimination by the extinction of the vasanas will never appear again in the world; the others remain in samsara ever. (1-82)

81. Agnishomavicharana, About five and the Moon

In the inner middle of the kundalini of the physical body, the seed of the 'five' of the life-breaths in the form of prana always lies. Thus the kundalini appears as the principle of the wind as well as that of itself in the triple form of movement touch and knowledge. It is called kala as it creates knowing; it is called Chit as it creates chetana, it is called jiva as it lives; it is called mind as it contemplates; it is called samkalpa as it desires; it is called buddhi as it enlightens. By ego it becomes the form of egoism. It is thus called 'puryashtaka' The kundalini is famous as the power of jiva, the highest power, It flows down as apana always. It is in the form of samana in the middle of the navel and is called udana as it is above. It is as apana only downward; it is firm as samana only in the middle; though protected by apana and samana it is udana when it is above; thus it stays firm in the body. When the wind does not possess the activity of samana, by all means, the jiva goes out through the downward path; man dies.

Thus, if wind does not attain the activity of samana, the jiva goes out by force through udana; the man dies. Controlling the activities of prana and apana from going down or up, keeping it firm in the Atman in the activity of samana, all diseases of the body including death vanish. The ordinary diseases are due to the non-activity of the common nadis, the food remaining undigested. By the absence of the activity of the important nadis, the body becomes liable for chronic diseases.

Rama:- 'Sir, kindly tell me how the physical and mental diseases occur to the body and how they could be cured.

Vasishtha:- 'Rama, both physical and mental diseases are the causes of sorrow; if they are prevented, sorrow ceases. By knowledge alone, they can be cured in toto; that is called Moksha, salvation. Both physical and mental diseases are the causes for each other; some times, both come together and sometimes one after another. The sorrow pertaining to the body is called vyadhi; that pertaining to the mind is called aadhi. Ignorance is the cause of both; by knowledge, they will be off. Absence of the knowledge of Self, and the absence of the senses, keeping the mind always in attachment and anger, constantly thinking that 'I got it; I have not got it' like the snow in the rainy season, the mental diseases occur. The physical diseases are due to the desire of some thing or other always, foolishness, uncontrollable mind, taking inauspicious food, living in defective places, doing acts in inauspicious time, evil deeds, association with sinners, wicked thoughts, the decay of the holes of nadis, which do not allow the juice of rice in, too much of eating, confusion of prana due to increase of bile etc. Just as the heat and rain change the nature of the river, the physical diseases change the forms of the bodies. Either in the past births or now diseaselessness or disease are determined by auspiciousness and inauspiciousness of the mind. Thus, mental and physical diseases occur to the body. The dise-

ase is of two kinds-ordinary, extraordinary. The ordinary disease occurs due to hunger and thirst etc; the extraordinary disease is the cause of births etc. By the gain of desired thing ordinary disease ceases to exist; if the mind is at peace, the mental diseases are cured. But without Self-knowledge the dangerous disease of births and deaths will not cease. When the rope is not thoroughly known as rope the illusion of serpent will not cease. The full-watered river of the rainy season destroys the trees nearby; the knowledge in full destroys all diseases of the mind. The ordinary diseases are cured by the doctors, by medicines prescribed by expert medical sciences or by the experienced elders.

Rama:- 'Sir how can diseases be cured by mantras and punyas (repeating sacred spells or good deeds)?

Vasishtha:- 'When the mind gets confused, the body also becomes confused. When a man is under uncontrollable anger, he does not see the thing that is before him. When the deer is struck by the arrow, forgetting its usual route runs in another direction. When the elephant enters the river, the waters run towards the shore. Thus, the life-breath when troubled by mental ill, loses its evenness and goes towards wrong direction; then the nadis also will become crooked. With the unevenness of the life-wind the body also becomes uneven; like the river-streams some nadis become strong and some others empty. As the movement of the life-breath is uneven, the food taken becomes undigested, badly digested or over-digested. As the stream of the river gathers the sticks in it to the east, the samana life-breath digests the food eaten and diffuses its strength to all the parts of the body. The food that is obstructed and that remains in the body becomes diseased naturally. Thus mental disease is the cause for physical disease. Therefore, the absence of mental worry is the absence of disease. The haureetaki fruit-juice causes diarrhoea by its nature

thus, the syllables of mantras, spells ya ra la va etc effect digestion. Just as gold becomes shining by rubbing on the touch-stone by the sacred service to the saintly, mind becomes purified. Just as the shining moonshine spreads with the rise of the Moon, with pure mind joy and happiness spread. By the purity of the heart, the life-breath flows well; digests food; diseases vanish then. Rama, for fragrance the creeper of flowers is responsible; for the jiva, the name of puryashtaka, the kundalini, the name of prana, life-breath is responsible. By the practice of pooraka pranayama, the jiva attains equality firmly; then he will get the firmness of the Meru and the strength of the body. By the process of pooraka when the body is kept straight from the anus to the Brahmarandhra, by the attraction of the Prana, to withstand the exhaustion of the mind and the body, when the power of kundalini is sent above, the kundalini taking all the nadis along with it like the creeper imprisoned in the body goes up quick. Just as the machine takes out the water from the well the body full with the wind and holeless will be taken up by the power of kundalini. This is called the going in the sky of the Yogi. By the practice of this process the Yogis roam in the sky just as a poor man gets the position of Indra. Then by the practice of the Rechaka Pranayama, which hinders the other activities of the nadis, the kundalini power with the help of the life-breath goes to the place twelve inches above the head-gate and stays for a moment then the Siddhas roaming in the sky are seen.

Rama:- , Our senses are non-divine; without their divination, how are the Siddhas seen ?

Vasisbtha:- Rama, men living on earth will have senses full of filth and ignorance; hence they can not see the Siddhas, who roam in the form of the wind. But due to vijaana or yoga practice, their minds become pure and they can see through th^e

eye of intellect the Siddhas, the sky-roamers As in a dream they appear but their grace in sanctioning desires is true not false as in a dream due to good practice of Rechaka pranayama, the Yogi can keep the life-breath above, twelve inches above the face and enter another body.

Rama:- 'Revered Sir, the world of illusion is of endless uneven nature you said. Then how can one nature remain even? Good speakers will not be irritated by the questions of the hearer though silly.

Vasishtha:- 'Rama' the nature of Paramatma, who has true samkalpas or the power of niyati remains till the end of the kalpa, as it appears in the beginning of the kalpa. As ignorance is not real, the power of a thing appears here and there as different, just as the result of the sarat season appears in the Spring Season itself. The whole world appearing as possessing one, many, different, even and uneven natures is the form of the Brahman, which for the sake of actions of the jivas and their results takes the form of niyati for some time only and spreads by leaps and bounds.

Rama:- 'Sir, how can the Yogis become atoms to go through small holes and very big to cover the space between the sky and the earth ?

Vasishtha:- 'Rama, just as the saw makes the wood into two parts, with the friction of prana and apana, the jathara-fire is naturally born. In the belly of the body-machine, above the navel and below it, with mutually joining faces, there are two bags of leather-like physical flesh, like the fragrant bushes drawn by the strength below and the wind above, moves. Below it, in its original place, the life-giver of all and hence like, the goddessess of Lakshmi, there is kundalini, like the garland of pearls in the pearl-box. Like the ever turning Rudradksha beadgarland

it makes sala sala sound. Like the stick-beaten lady-serpent by its uprisen hood, it always verily changes. Just as the right and wrong actions of the beings living in between the earth and the sky are, the kundalini lies as a black-bee in the lotus of the heart, like the Sun to the knowledge of enjoying the objects by the eyes. Just as the outward wind moves the leaves of the trees everywhere, the powers of the senses of action and knowledge, the heart-lotus, the groups of nadis, are moved by the kundalini with the inner wind. Just as in the vast outward sky, the gust of wind digests the strong wood and stones as well as the straw, the prana wind digests the food etc taken in. The heart-lotus, the nadis etc beaten by the prana wind get confused, and it changes the food taken as juice and finally as retas very peculiarly, just as the juice of the vegetarian world entering earth changes as leaves, flowers and fruits. The bamboo trees in the forest rubbing each other create fire; thus, the prana wind creates fire to digest the food eaten and makes it finally sukra, the semen. Just as the three worlds get heat from the Sun, the body, by nature cool becomes heated by the fire of jathara spreading in the body. The lustre of the fire of jathara spreads throughout the body; it is like the star, like the golden black-bee in the heart-lotus and the object of meditation of the Yogis. If that lustre is meditated upon as CHIT, all things can be seen; even the most distant things, away lakhs and lakhs of miles can be seen always. Just as the waters of the ocean are the fuel for the badaba fire, to the jathara fire, existing in the lake of the heart, filled with the pieces of meat, the lotus-like, the physical food, drinks etc are the dried fuel. The purity and coolness of the body form as it were the moon to this fire; thus by the moon, the fire is expressed, exhibited as the fire and the body are full of the moon. Every thing of the world that is full of heat is the form of lustre either of the Sun or the Fire. Thus, the cold world is full of the moon; by the sun and the moon

the world is made. Or it can be well-said that the Brahman mixed with avidya, both sat as well as asat, formed by Chit as well as jada, turned itself as the world is divided as Fire and the Moon by lustre as well as coolness. The lustre of knowledge and the knowledge of the Self are called by the wise scholars as the Sun or the Fire; in the same way, the asat, jadatva and avidya (the false, the inert, ignorance) are called the Moon.

Rama:—Sir, the wind-formed Moon is the creator of Fire, you said. How is the moon created?

Vasishtha:—Rama the Fire and the Moon are mutually helpful to each other. They help each other in due course and at the same time. The origin of Fire and the Moon is like the seed and the sprout, the one as the cause of the other; they are like the day and night, mutually causing each other, like the sunshine and the shadow mutually opposing each other. When they occur at the same time, their state is that of the sunshine and the shadow; when they happen to appear in due course, they will be like day and night. Their idea of cause and effect are of two kinds; one is born by the change of sat; the other is born by the change of destruction. Like the seed and the sprout, if one is born from the other it is called change of sat (Sadroopaparinama); if one is born after the exit of another like day and night it is called the change by destruction (vinasaparinama). The change of mud into pot, by sadroopaparinama has its direct proof the change of day into night after the exit of one, by vinasaparinama has as its proof anupaibdbipramana' indirect. Any argument which leads to the mind's non-subjectivity either is or is not (aastha, anaastha) should be eliminated. Like the direct, the non-existent also is an authority. e. g. the absence of heat is the suspected presence of cold. By the smoke form the fire becomes the cloud; in this process of sadroopa parinama, fire is the cause of the moon. By the exit of fire, in

the process of *vināśa parināma*, fire is the cause of the Moon. The *badāba* fire, by the increase of smoke, drinks the waters of the ocean takes the form of the clouds and again causes the Moon in full form. The lustre of the Sun till the *Amāvasyā*, no-moon day, drinking the Moon, again shows the Moon in the first fortnight like the *śarasa* bird vomiting the lotus-bead.

Drinking the cool and nectar-like waters of the earth during the spring and the summer, appearing in the form of cloud in the rainy season, the sunshine in the form of the moon's rain fills the body of the world fully. The Moon in the form of water attaining the state of the rays of the Sun, becomes the cause of fire. By reason of its heat, water also becomes the form of fire, the water becomes the cause of fire. By the exit of the fire by *sādroopa parināmā*, the Moon, by the exit of the Moon by *sādroopa parināma*, the fire exists. The destruction of the shape of the day the night results in. Thus, the destruction of the shape of fire, the moon is formed. Even the wise can not see the Brahman of the form of sat in between darkness and light, shadow and Sunshine, the day and night. Just as day and night are formed by darkness and light, the Chit and the Jada, cause all the beings of the world. Moreover, by the combination of water and nectar, the body of the Moon is created cool; thus by Chit and Jada, the whole state of the world is created. Rama understand that the lustre of fire, the Sun is the form of Chit; the Moon is the form of jada and darkness. With the rise of the Sun, the darkness of night disappears; with the rise of the Chit-Sun, the darkness of *samsāra* disappears. At dead of night when the Moon shines, the sunshine appears to be dead to the ignorant, though the wise know that the Moon shines with the light of the Sun; thus, the Chaitanya in the inert body appears to be absent to the ignorant though the wise see it. The fire is the form of sunshine entering the moon, the form of water, makes it

appear in a clear form; thus, the fire in the form of Chit living in the body as jiva gives it ego till the end of life. By mixing up mutually, the sunshine becomes the moon; thus, the Chit also forgetting itself 'I am a man; a living being' thus experiencing is becoming the form of the body. Without action and without upadhi, the pure Chaitanya will not appear outwardly. Through the lamp, light appears; through the body, that Chaitanya is being known. Enveloped in ignorance the turning of Chaitanya towards sense-objects is the misfortune in the form of samsara. Pure Consciousness devoid of sense-objects is auspiciousness; gain or salvation. Thus, like the wall and the sunshine joining together, the body and the fire in the body form the Moon. By the absence of upadhi, the highest joy is born, there happens the onliness of fire; by the highest inertia in water and the stone, the onliness of the moon is appearing. The life-breath, possessing the nature of heat is in the form of fire; thus, the apana having cold nature appears as the Moon. Like the shadow and the sunshine, both of them are in the path of the face. In the cool-natured apana the life-breath in the form of fire attains power (satta). Like the reflection in the mirror, the apana also attains satta in the life-breath. Just as the lustre of the wall etc is caused by the Sun, the fire in the form of Chit creates the power of the Moon's shining, in the form of word from 'para' to 'vaikhari' and in the lotus-leaves spread from the mooladhara to the neck. Just as in the beginning of creation, the Brahmasamvit along with maya, illusion, with the form of Brahmanda, as the form of coolness and heat, gets the names of fire, and the moon. In the same way, in the creation of the bodies of the jivas it gets the names of fire and the moon. Away from the face at a distance of twelve inches roughly, the moon's sixteenth kala is formed by the Sun, the life-breath. Rama, stay on permanently in the joining place of Prana and Apana in the sky of the heart where the moon appears truly in the place of the Sun; it is said that the Chit-Sun is the

form of heat or fire and the moon the form of coolness. Where in between half Rechaka, half pooraka the fire and the moon or the prana and apana live in the form of reflection, Rama, be there firm and permanently. In the Spring, Summer, the rainy season and the sarat, gradually, the heat devours the coolness; that is the moon's fire-sankranti. In the sarat winter season's coolness devours heat, it is the Moon's fire sankranti. In between the two Sun Sankranti occurs; In the same way, in the body, when the jathara fire devours the coolness of the apana, that is the moon fire-sankranti; the heat of the prana is devoured by the coolness of the external. it is the fires' moon-sankranti. In between the two, the Sun-sankranti happens. Thus, know the Sankrantis of the Sun and the Moon in the body. These sankrantis are more important than the physical sankrantis, which are useless as straw. If you know that the external sankrantis, the uttrayana and the dakshinayana etc. are in the internal though their path is different; then only you will shine in the conference of the Yogis. Otherwise, you can not shine. (1-116)

82. The Gain of Anima etc.

Rama, I will now tell you how the bodies of Yogis become small or big. Above the body of the wheel of the heart-lotus, like the golden black-bee or the lightning in the cloud of the evening sky, a spark of fire shines. Like the morning Sun, it grows and melts the whole body just as the fire melts gold. This fire which can not tolerate the touch of water from head to foot melts the body, by the power of Yoga. By its heat, it also evaporates the water. Thus becoming different from the body, it remains in the smallest mind-body. Thus melting the physical as well as the watery body it melts and through the confused life-breath it also dissolves itself, like the snow by the wind. Then the power of kundalini also devours of the Sushumnanadi, in the aativahika-body-sky, remains as the

smoke coming out from fire. It makes ego enter the small body capable of free wandering inside the body, having the glory or peculiarity of Chit and shines like the smoke in the town. That power can go wherever it is intended to go to the head of the lotus-trunk, to the mountain, to the piece of straw, to the wall, to the stone, to heaven or earth correctly and easily. The power of kundalini, when it leaves the watery part of it in the fire, then again it fills itself by thought with juice water and becomes full. Then whatever shape it wants that shape it gets quickly just like the painter's imagined form of the line. The power of seed in the womb of the mother gets the stage of hands, feet etc.-sprouts, the power of kundalini later by deep thought gets the bones etc. The power of life can then attain either the form of a big mountain or that of a piece of straw. This is thus the Yogasadhana of anima etc. Now I will tell you how to acquire knowledge, the ornament to the ear.

“ Aekam Chinmatra masteeha suddham shumya malakshitam

Sookshmatsookshmataram santam najagannajagatkriya

The one, the Pure, the Smooth, only the Chit, the smallest of the smallest, the peaceful, the Unseen Brahman is in the world; there is neither the world nor its actions are in reality. When that is bent upon towards samkalpa, it appears as contaminated and is called the Jiva. Just as the ignorant boy sees the ghost before him, frightening, the jiva by thinking in vain finds in himself the physical body. When the jiva attains enlightenment his illusion of samkalpa like the cloud in sarat vanishes. Rama, when the jiva gets the destruction of samkalpa, the physical body like the lamp without oil is extinguished. After waking up from sleep, one does not see the dream. Thus, after one gets realisation, the jiva does not get the body. As the jiva thinks the false as true, he is having body; but he thinks of the only One Brahman, he becomes

devoid of body, happy and lucky. The utter darkness of the heart in thinking the quite physical body etc as real will not be eradicated by the light of the Sun; but it is easily destroyed by the Sun of knowledge, the thought that, I am the Chinmatra, the all-expansive, the all-pure, the diseaseless. The knowers of the Self, the great men of true samkalpa, will see it as they deeply think of it. By deep and serious thought even fools find nectar as poison and poison as nectar. Things appearing as per serious thought is common experience. If the body is seen as true, it appears only as true; when it is seen as false and is seen as the Atman, it becomes the Brahman. The truth behind anima etc you have just now heard; please hear another truth. Just as man attracts the fragrance of the flower and keeps in his nose, by the practice of Rechaka, the jiva comes out of the body-house of kundalini, and leaves it as long as he takes up another body. Then he leaves that body, motionless as a stone or wood. Just as the waterman, who waters plants, pours forth water only to that tree which he wants to water, thus, the Yogi as per his desire enters that body the pleasures of which he wants to enjoy. After enjoying the pleasures of that body, he comes back to his old body and enters it or he enters any other body which he wants to enter. Or, the Yogis then remain full with Self-knowledge, in the Brahman. Having the glory of possessing the great richness of Yoga, the ever-flourishing, never with any spot, lustre of Chit, knowing its real nature, attains that which it wants at once. But, the great knower of the real Brahman will never go in for these small powers, but will always remain in the Self, with the Supreme Bliss.(1-24)

83. The Story of kirata

By the constant and strict observance of the principles of the pranayama, Choodaala attained all Siddhis, like anima etc. By the destruction of the filth of moha, and the worry of the

three taapaas' Choodala roams in the sky for some time goes in to the depths of the ocean some times and some times lives in her kingdom. By these powers she was never away from her husband's chest, heart or mind even for a minute. She lived in all worlds, in all kingdoms like the Goddess of Fortune, Lakshmi. Her ornaments shining like lightnings, she roams in the sky and on earth with mountains, like the garland of clouds. Just as the thread enters the pearls, she used to enter the wood, the straw, the stone, the elements, the sky, the wind, the fire, water etc. without any difficulty. She wandered in the tops of the Meru, the towns of the rulers of the quarters, in all the ten quarters and in their interiors. She used to speak in their language with the cattle and the birds, the ghosts, the nagas, the demons, the vidyadharas, the siddhas, the heavenly damsels etc and took part in their activities. She taught many times the Self-knowledge to her husband, but in vain. She was an expert in every art, but the king knows her only as a lady, innocent but capable of giving pleasure to him; Just as the child does not know the glory of culture, the king does not know her as the possessor of all siddhis, powers, etc. Just as the rituals of yajnas will not be shown to non-brahmins, Choodala never showed her powers to her husband who could not take rest in the Atman.

Rama :- 'Sir, if Choodala, the great expert of all siddhis and yogas, could not impart Self-knowledge with all effort, how can the other teachers to others ?

Vasistha :- 'Rama, the process of teaching Brahmanavidya is only to honour the institution of Guru-sishya sampradaya, but for acquisition of Brahmanavidya, the purity of the heart of the seeker after truth is mainly responsible. Self-knowledge can not be attained by the Vedas, accumulation of punya, the good. Just as the feet of the serpent are known only to the serpent, the Atman is known only to the Atman.

Rama :- 'Then, Sir, the process of the teacher teaching the Brahma-vidya to the student is of no avail.

Vasishtha :- 'Rama, once there lived a kirata, huntsman, rich but miserly, like a brahmin, with a large family. One day while he was going, a coin of small denomination slipped from his hand and fell in the highly grown grass. As he was a miser, he searched for it for three days in the grass, thinking thus: 'If this coin is found out, it will become, in course of time, many coins, later thousands, later hundred thousands.' So though people laughed at him and cut jokes in thousand ways, he continued his search for the lost coin very carefully. After a long and tedious search, he found a glittering touchstone, Chintamani luckily. Overjoyful, he returned home, enjoyed all the pleasures of the world by means of it. Therefore, just as the kirata, in sincere search after a small coin was able to find the highest Chintamani, in the same way, in a sincere attempt to learn from the teacher, the knowledge of the Sastras, the wordly, the student may find the Brahmanavidya by the power of his sincere attempt. The Atman is above the senses; the sastras belong to the words, the senses. The Guru can impart the activities of words; real knowledge suggests itself to the student, earnest and obedient. Only instruction can not impart the knowledge of the Self. It does not mean that the instruction of the teacher is vain; without it, Self-knowledge can not be attained; but for his constant search, the kirata might not have found the Chintamani. Therefore instruction of the teacher is and is not the cause of knowledge. Rama, see the illusion, deceiving even the great; the search of a coin resulted in the gain of the touchstone. When one searches for one thing, some thing else he gains. One tries for one thing; he attains another; this is common to the three worlds. We see it and hear of it. After the acquisition of the knowledge of the Self, it is better for man to spend the remaining life detaching himself from the illusion of the world and with desirelessness and dispassion(1-29)

84. Sikhidhwaja's leaving the world

Sikhidhwaja, devoid of the knowledge of the Self was under great delusion just as the sonless man will be under the sorrow of delusion. Being burnt by the fire of sorrow, his mind was never at rest with the pleasures of his kingdom which appeared as the ends of flames. He was as fond of the lonely places, the ends of quarters, in the streams of the mountains, in the caves as the huntsman has for the beast, which his arrow strikes. By the goading of friends like you and by the prayers of the servant^s he used to attend to his daily routine. He thus got dispassion and peace of mind like a hermit and used to feel the pleasures of life and the glory of the kingdom as very sorrowful things. He gave as alms cows, lands, gold etc to gods, the brahmins, his kith and kin. He undertook many vows to do penance. He visited the pilgrim centres, holy forests and saintly places. In spite of it, he could not get happiness as the desirer of the ore of gold could not get it by digging at a wrong place. The noble king feeling sorry for it was thinking of the cure for the disease of samsara day in and day out. Sorrow-stricken and dejected, he saw the kingdom as poison and the nearby glory as useless. When he was alone and his wife sitting on his lap, he said to her: 'Lady' I ruled over the kingdom for long. I enjoyed all powers for long; I experienced all pleasures of the flesh. I am now dispassionate and I desire to go to the forest. Happiness and unhappiness, riches and sorrows will never worry a sage or hermit living in peace in the forest. He will never be disturbed by wars in the country, the perishing of people. Hence, I think that the happiness of the muni in the forest is by far greater than the happiness of the king in town. The forest-way ladies like you satisfy me most with breasts of flower-bunches, hands of red leaves, lovable with fragrance, shining with the flower-ornaments. pleasing with things resembling golden stone-pavements,

covered by the wave-pearl garlands in the form of rivers, surrounded by creeper-ladies-friends, beautiful with boys-like deer, emitting good fragrance, natural on all sides, givers of food in the form of fruits, with black-bees-eyes, with fully developed limbs, the creepers full with flowers, with streams of crystal-clear water and cool and pure limbs. The mental peace and happiness one gets from the thick forest when one is alone can not be attained in the worlds of the Moon, Indra and Brahma. Lady, do not say no to my departure to a lonely forest from the vexatious kingdom. Chaste cultured ladies will never cause hindrances for their husbands desired ends.

Choodala:- 'Sir' the flower shines in the spring season and the fruit in the Sarat; thus, actions appropriate to the time shine and not otherwise. The old people are fit to go to the forest and not young men like you. Therefore, I do not like your departure to the forest now. As long as we are youthful, we shine in the house like the creeper with infinite flowers. When our hairs become grey, then we may go to forest like the swans from the lake. If the king leaves ruling his people at the inappropriate time, he will go to hell getting sin. **The action of the king at an inappropriate time will be obstructed by the people, who cause hindrances to the king when he does wrong things.**

Sikhidhwaja:- 'Please do not come in my way; treat me as already gone to the distant lonely forest. Do not say that you too will accompany me. Even to men it is difficult to live in forests; what to say about women? The forest flower-creepers, though strong can not withstand the onslaughts of swords etc. Thus though strong you can not withstand the troubles of forest life. Remain here and rule over the kingdom because it is the duty of chaste wives to shoulder the responsibilities of family life after the exit of their husbands.'

So saying, the king performed all his daily duties. He wanted to leave the people and the kingdom and go into the forest just as the Sun goes into the setting-hill. Just as Choodala wanted to follow her husband to the forest, the Sunshine followed the Sun and disappeared. Just as the Yamuna embraces Iswara, wearing the ashes and the Ganges, the dark night entered the world, which appeared as white by dust. When the quarters with the teeth of the clouds of dawn, with the tamala-tree-boys sitting on the lap, with the smile of sunshine, shone, the Sun and his wife Chaya, shadow went to the other side of the Meru for their love-sports; the other side of the Meru left by the burning rays of the Sun, the Moon and his wife the Night reached for their love-sports, while the ladies-the quarters from the upstairs-the sky showered auspicious things and flowers-the stars. The Night lady became very young with the Moon-face, of black complexion by darkness, tired in searching for her dear husband, but smiling with the flowers of the jasmine, having breasts like contracted lotuses. The king finishing his duties slept on the bed of his wife Choodala just as the Mainaka Mountain slept in the bed of the ocean. At dead of night, when in every thing everywhere there was dead silence when people immersed in sound 'sleep, while Choodala was sleeping like the black-bee in the lotus, Sikhidhwaja left his wife just as the face of Rahu slowly leaves the Moon's face. From the bed, on half the bed-sheet of which Choodala was asleep, the king got up just as Lord Vishnu gets up from the ocean-bed of milk with the glow of the beauty of Lakshmi. The king told his followers stopping them there that he was going to perform the heroic act of killing the criminals, the thieves. The dispassionate king left the town, saying 'oh' the Goddess of my kingdom salutations. 'Thus leaving his kingdom, he entered into a fierce thick forest just as the river enters the ocean. While he crossed over the forest, full of thick darkness, creepers, ugly with the mean animals, the night passed. In the morning he went to another

ther forest by the time the Sun set. He ate some fruits and spent the night. Again, he travelled for twelve days crossing over cities, towns and villages, mountains, rivers and provinces. Then he entered on the Mandara mountain a forest, far from the madding crowd, impenetrable to men. Big streams, the waves of which made sounds' very strong trees, reminding the age-old hermitages of the sages, having fruits in abundance from top to bottom, having no mean creatures but only Siddhas-living holy places. At a certain beautiful place surrounded by watery streams, fine with green grass, splendid with fruitful trees, he constructed a hermitage with new leaves and creepers as if it is constructed by the lightnings of clouds of the rainy season. He gathered there articles befitting the hermitage of a sage like the beautiful bamboo walking stick, plates for eating fruits, kamandalu for drinking-water, flower - basket, of beads garland of the Rudraksha tree, a rug to protect his body from chillness, a seat, the skin of deer, etc. Like the creator Brahma gathering all things necessary for the creation he gathered all articles necessary for a recluse. The first part of the day, he spends with the japa of the morning dawn, the second part, he gathers flowers etc, the next part he performs worship of the gods after bath etc, the next part he takes the fruits and the roots as his meal and immerses in japa. He spends the night in meditation and sleep. Thus, established in the cottage, the king lived with the routine of japa etc spent a long time devoid of sorrow; he never brought back to his mind the days of his kingship, happy pleasures etc because as discrimination dawns will the pleasures of kingdom appear worth while to a sage but for a fool? (1-62)

85. What is happiness ?

Choodala woke up; not finding her husband on the bed, she was terribly afraid like the deer sleeping in a village; she (33)

saw again and again all over the bed but found it empty without her husband, like the sky devoid of the Sun and with the minor moon. Face fading, sorrow entering, the senses-sprouts losing all glow, like the creeper made wet by the salt-water full with worry losing all purity and serenity like the dim sunshine full with frost she was. Sitting on the bed for a while she thought thus; 'Alas, the king, my husband went away leaving the kingdom and me. What shall I do now? I will go to him. The sastras say that the husband is the lady's first refuge. She got up; through the window she got out and went into the sky. Like the second Moon, appearing to the Siddhas, from above she searched for her husband and found her husband, as a betala, wearing the sword in hand. She thought over the future of her husband; how, when, where, by what, he would attain the Bliss Absolute. By the power of her Yoga, she understood it. She decided not to see her husband then, but after a long time; it is divine ordination. She returned back to the herem, lay on her bed like the crescent moon on the head of Siva. She told the people that her husband was away and consoled the people. Just as the watch-lady protects the ripe grain, Choodala protected the people by good rule. He was there in the forest; she was here in her kingdom. Time passed on; eighteen years were over. Sikhidhwaja became old; his defects of passion gave place to dispassion and anger to calmness and peace. Choodala thought it appropriate to go to her husband. From her harem at night, she went up to the sky, crossed over the region of the wind, saw the Siddhas and the Apsarasas, covered by fine dress of the kalpavriksha, wearing ornaments of gems, residents of the Nandanavana, ever in love with their partners. She touched the winds, touching the crescent moon, showering drops of snow, enjoyed by the great Siddhas who were pleased with the fragrance. Going on the sky-way, she saw the pure moonshine, having great many waves of the ocean of

nectar of the Full Moon. Going on the cloud-way, she saw lightnings again and again, absorbed in the clouds, never separating from them. She thought thus: 'As long as one lives, his nature will never change. My mind also is love-lorn. When shall I meet my husband, immersed in love, of mighty shoulders of lion-like strength? In spite of my discrimination, my mind becomes love-lorn. With innumerable buds, the creepers will never leave their husband the tree, I also pine for my husband. Like the Siddha Abhisarika going to her lover, when shall I meet my husband dear? These cool winds, fine Sun-beams, these forests make my mind love-lorn. Oh ignorant mind, why are you immersed in vain things? What has become of your discrimination, as pure as the sky? no, it is not your defect. Oh mind you are fond of your husband; there is no wrong in it; be so. I have nothing to do with it. Oh body of the lady, why are you anxious to embrace the body of your husband he might have become old. He must have been weak, devoid of vasanas his mind must be against pleasures of the flesh and the kingdom. The stream that is born of scant rain, joins the big lake and does not appear as different; thus, the creeper of vasanas of my husband can not be different from the Atman. He must be interested only in loneliness the form of one Atma and desireless. I feel that my husband is like a tree weakened by age, But however, I am like you anxious to meet him. By my power of Yoga, I will make him a knower of Self, the possessor of samkalpa and embrace him. I will see that he takes up the reigns of kingship; we live together for some time more happily. I have my desire fulfilled after a long time. I shall meet him, equal to me in tattwajnana and other thoughts. The enjoyment of two of equal mentalities is greater than any other enjoyment. 'So thinking, Choodala through the sky-way passed over mountains, countries, clouds and the ends of quarters and reached another forest unseen by others. She saw the forest the cottage, her husband, who appeared as in another body. For-

merly he wore diamond garlands, other ornaments to the shoulders etc shining like pure gold he appeared; now, he is weak, black dry-leaf-like, desireless, like Bhringesa, the first of the Sivagana, wearer of the bark of tree as dress, peaceful and lonely. Seeing him, with clusters of hair, gathering flowers for making garlands, Choodala with an young beautiful body and bulky breasts, moved a little. She said to herself: how worst is ignorance causing foolishness and fierce ness too. The richest king my most favourite husband has come to this stage by sheer ignorance and foolishness, which bring every one or any one to this stage. I shall make him the knower of Self and see that he attains the here, the pleasures and joys of the world and the hereafter, the attainment of salvation. I shall leave this form and go to the king in another form, because he may not care for my words if I go as his wife; I will go to him in the form of a hermit and teach him, who is now devoid of attachment and anger. In his pure heart, my teaching will be effective. She then became a Brahmin boy, just as water becomes wave in a moment. She got down from the sky to the place where her husband was.

The Brahmin boy was splendid as the personification of penance, his limbs were golden-coloured, he wore the garland of pearls, a white sacred thread, a pair of white dhotis, with a water-pot in hand, with all-lustre, wearer of a fine Rudrakshamala, he stood above earth not touching it. Like the lotus with the garland of grain he was with clusters of hair, making the place shine bright. He wore ear-rings; he was like the Sun just rising; he had the mandara flowers in his hair; he was like a mountain having on the head the crescent moon; he was calm, strong but calm-bodied, self-controlled, wearing snow-like ashes, fair with ornaments of glow, and he was like the reflected Moon. Seeing him, Sikhidhwaja stood up. Taking him as a devaputra, son of

god, he left his shoes and said to him 'Salutation. Take the seat Devaputra' He took his seat.

Sikhidhwaja :- 'Where are you coming from? To-day is a good day. Please accept; this is arghya, this is padya; this is flower offering; these are garlands of flowers, May you be safe.' He gave them; the boy accepted them.

Brahmin boy:- 'I wandered at many places on earth; I have nowhere come across such courtesy as you have shown. I hope you will be ever-lived by your humility and courtesy. Are you peaceful? Have you left out your intention to get the fruit of your action? Are you utilising your penance for the attainment of salvation? You left behind a wide wide kingdom and came to the vast forest. The vow of the calm, serene dispassionate is like the vow of walking on sharp-edged swords.'

Sikhidhwaja:- 'You are god; you know every thing; no wonder, you appear to be very great by the extraordinary signs you possess. All your limbs I feel, are the moon-made. You are showering nectar by your presence. Your limbs resemble the limbs of my wife ruling my kingdom now, in strength and fluency. From head to foot, your form is very beautiful and attractive; let me adore it with flowers, like the white clouds adorning the peaks, of the Meru Mountain. Your limbs, as aglow as the spotless full moon, are fading due to sunshine. Let this white-flower-garland adore your body and become lucky.

Jeevitam yaati saaphalyam swamabhyagatapoojaya

Devaadadhyadhikam poojyah sataamabhyaagato janah.

Life becomes fruitful for one who serves the just-come guest. because, to the good the just-come guest is greater than god, for worship. Please tell me whose son you are, why you have come here.

The Brahmain Boy:- ' I shall tell you. Who will not answer a humble questioner? Like the mark of camphor on the face of punyalakshmi, the goddess of good, very pure-hearted, Narada lived. Once he was in contemplation in the cave of the Meru Mountain. On the golden shore, the sacred Ganges, with wide waves flowed. The Ganges very bright appeared as the garland of creepers, in the glow of the Meru. One day, Narada heard the sounds of playing in water after his dhyana; wondering he looked at it with curiosity and fun. He saw Rambha, Tilottma and other heavenly damsels, engaged in water-bathing sports. There were no men; all were women with bulky breasts like golden lotus-buds; they were naked; they were surrounded by others; they were as lustrous as the melted gold stream; their thighs were like pillars to the house of Cupid; they were as if belittling by the stream of their beauty, the flow of the Ganges and beating out the glow of the moon reflected in water. They were as if sending the waters of the Ganges up to heaven by the obstruction of water by their thigh-wheels. All their limbs from head to foot were clearly seen; the damsels appeared as the viswaroopa of the paramatma in the form of time. As their fair naked forms reflected in each other they appeared as invisible. The multitude of damsels appeared as the Viswaroopa, the whole world-form coming out of the Kalpavriksha-God, called Time. It has year-branches, fortnight-sprouts, the various season-creepers the bright day-buds, light-flower dust, It was born in the pores of the invisible sky it had fickle-bodied gods-birds and the source of the seven oceans. The lotus-bud-like breasted, of equal beauty, with malice and vengeance, they crushed under their feet the lotuses with roots and trunks, uprooting them. They had in their face-lotuses, the black-bees in the form of long hair, black eye-balls the black-gems adorning the forehead. The gods gathering and preserving nectar, to get rid of the dangers of Rahu and others, in the Meru caves inaccessible to beings adored with golden

lotuses, pure and sacred by the waters of the sky-Ganges, cool and covered by the leaves of lotuses and all-safe, as if the flow of the Moonshine was gathered and kept carefully, the damsels appeared. When Narada saw the multitude of ladies very fair, his mind became devoid of discrimination and highly mad. His life-breath was in confusion, like the fruit with full of juice, like the cloud at the end of Summer, he emitted his semen. He became seed-fallen like the tree the joint of the branch of which was cut off, like the Moon showering particles of water or like the lotus trunk torn into two.

Sikhidhwaja:- Sir, Narada was a great Jnani, a Jivanmukta, dispassionate, desireless, peerless, in and out he was always broad like the sky, how was it that his seed has fallen?

The Brahmin Boy:- 'For all beings born in the three worlds and to the gods also, the body is of two kinds, The body for all ignorant or enlightened, till the end of its fall is full of joys and sorrows. With satisfying things, like light by lustre, the ocean by the Moon, happiness increases. Thus sorrow by hunger etc like the darkness by a group of clouds, increases. The reason is only nature. Even for a moment, when the true calm Self is forgotten, like the cloud in the rainy season, the seen world gives joy and happiness. It will not happen if one is continuously in Self, never forgetting it even for a second. The body remains just as day and night remain with light and darkness, with happiness and sorrow. For holding the body as Atma, the ignorant gets joys and sorrows. Just as the colour of Kumkum leaves a deep impression on a white cloth, happiness and unhappiness leave a deep impression on the minds of the ignorant. The good and bad colours do not touch the crystal-gem. Thus, the pairs of opposites will not touch the enlightened. The crystal may have for the time being the colour of the thing that is near it, but the Jnani will never be influenced

by happiness even to a small extent. Due to the proximity of the thing, the mind of the ignorant will be influenced by its. The cloth drenched in kunkum-water will be red even after the kunkum is destroyed. Thus, even after the destruction of the thing, the mind of the fool will be pining for it. Just as the red colour will not leave the cloth, the fool will not leave sense-pleasures. Therefore, bondage and liberation are in the mind. The non-thought of senses is liberation; deep thought is bondage.

Sikhidhwaja:- 'Sir, please tell me how and in what manner happiness and unhappiness fall on jiva as per gain or loss of the far off or near and dear kith and kin. Your words are very noble, very pure and very meaningful. Therefore, I want to hear more and more just as the peacock hears the sounds of the clouds more and more.

The Brahmin Boy:- 'The nearby things by body, eyes, hands etc, the far off things by sabda and anuana pramanas (by word and the benefit of doubt), by getting only favourable things, the knowledge of happiness in the mind strongly moves and becomes directly evident in the jiva the enjoyer, who remains in the kundalini. For the enjoyment of the jiva in the heart, in the body, there are different cells. The jiva occupies the cells filled by the life-breath. Just as the water poured on the root-place of the tree, creeper etc will reach all parts, the jiva who becomes awakened by mere touch enters the whole body to enjoy the pleasures and pains of it. In the body there are many cells for the enjoyment of happiness and sorrow by the jiva. One who is after happiness attains it quick, but not the jiva after sorrow. So for those who want enjoyment, the camphor, the sandal paste, the smoke of aguru etc are famous but not for the mean. As long as the jiva enters the cells and strongly moves the life-breath, he is in bondage; without entering them the jiva who re-

mains calm and peaceful, he is liberated, The jiva becomes bound thinking of happiness and unhappiness, the objects give; he becomes liberated by not thinking of them. The two states are in the world. As long as the jiva does not think of the happy and unhappy states of the mean senses, he remains calm, serene and equal in joy and sorrow. The ocean becomes happy by seeing the full Moon; thus the fickle body of the jiva, which is Self-Luminosity beyond the senses, feels joy or sorrow, gets inner joy. Like the cat after meat, the jiva gets confused by the passion for happiness and the money the instrument to attain it. Foolishness is the only reason for it. By the knowledge of pure Consciousness, thinking that there are no joys or sorrows, the Jiva rests in peace. I am pure Consciousness; joys and sorrows of the world are not in me. I vainly created them in me. So thinking the jiva attains 'Nirvana', Absolute peace. He does not recognise the pleasures of the flesh as things and never thinks of them. He lives in peace Absolute. All is Brahman, the Chidakasa-this firm irrevokable decision he arrives at and lives dispassionate like the lamp without oil. He will never get confused arriving at the absolute conclusion that the world is a vacuum by his becoming one with the Brahman. There shall be no illusion or delusion to the jiva who becomes one with the Brahman. 'First' I was the Hirayagarbha; next I wander in the form of all jivas in the ocean of samsara; finally by knowledge and enlightenment, I will be liberated' - with this line of thought, the jiva creates bondage and liberation and follows them.

Sikhidhwaja;- 'When the jiva goes for the cells favourable for happiness how is it that his seed falls ?

The Brahmin:- 'When the jiva looks at the female body he gets confused by passion and vasanas and makes the life-

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breath etc confused. just as the army gets confused when the king is confused. At once the essence, the semen falls just as the fallen leaves leave their essence. Just as water in the sky falls down, the semen falls down.

Sikhidhawaja:- 'Sir, you are the knower of Self; so you know the state of the world of the past. Please tell me what is meant by 'swabhava', nature.

The Brahmin:- 'In the beginning of creation, as per the karma of the jivas, with what principle and what thing he appeared in himself, even now, he appears so. This is nature. Or like the crow and the palmyra fruit, like the rise and fall of bubbles in water, like the white ant and the letter, as it is only illusion, what thing possesses what principle suddenly, that is called nature. Just by nature, in the wide wide world, many illusions with varied delusions exist. Some of them, by enlightenment, as the vasanas disappear will not appear again in the world; the bodies of ignorant people immersed in the pleasures of the flesh and the enjoyments of the world come and go into and from the world.(1-147)

86' The Story of Kumbha

The world came into existence by the nature of Atma, established by vasanas and continues due to dharma and adharma. By the destruction of vasanas, the jiva will not get entangled with the labyrinth of dharma and adharma. He will not be born again in the world.

Sikhidhwaja:- 'Sir, your words are highly spiritual, of great meaning, experience, secrets of truth that lead to Self-realisation. By hearing your words I feel as if I have drunk nectar. I became peaceful. Kindly tell me what Narada did then. Tell me how you were born.

The Brahmin:- 'Then Narada fully controlled his mind just as the wild elephant is fully controlled by chains tied to an iron pole. The semen that was like the melted moon by the fire of deluge was kept in a pot, very wonderful, made by the crystal stone, very lustrous and nearby, just as the moon is kept in the moon. Narada filled the pot, situated in the grand Meru, wined on four sides, deep in the middle and unbreakable and strong with milk, created by his samkalpa, just as Brahma filled the ocean. Narada placed fire-sacrificial food in it. In a month, grew and took the form of another moon, brother to the Moont. In due course, the pot created a son-gust as the month giving birth to crescent moon, like Lord Vishnu creating a lotus in his navel, possessing eyes like lotus-petals. Just as from the ocean of milk limited to the pot another moon indestructible is born, from that pot with all limbs a boy was born. He was of exquisite beauty; he grew up quick like the moon in the first fortnight. Narada placed all his erudition in his son just as money is taken from one utensil and placed in another utensil after the performance of rituals pertaining to his birth and initiation into the Sastras. In a very short time the son became the reflection of the father. Narada with his son shone like the Full Moon rising from the crystal mountain. Narada took his son to Brahma, who fondly embraced him, who saluted him and who was tested in all the Vedas etc. Making him sit on his lap, Brahma blessed him and made him know every thing and named him as Kumbha. Thus born from the pot, the son of Narada, by name Kumbha is myself. I live with my father in the city of Brahma. The four Vedas are my friends and play-mates. My mother is Saraswati; my mother's sister is Gayatri. My house is Brahma-loka. My grandfather is Brahma. I am happily living there. I have no work to do, duty to perform, I freely go wherever I want to go. When I am on earth, my limbs will not touch the

earth. No earthly dust will touch me; my body never gets any disease. Going on the sky-way, I saw you and came to you I told you every thing about me. When good people put relevant questions, good people will properly answer them, diligently.

Then the Sun set; the audience saluted each other and went to attend to their evening duties. Spending the night, they assembled together the next morning with the rays of the Sun. (1-29)

87. The Enlightenment of Sikhidhwaja.

Sikhidhwaja:- The great winds drive the clouds to the mountain thus, all my good accumulated in the past births brought you here to me, I am very lucky as I have the good fortune of meeting you. whose words flow like a stream of nectar. The meeting with the enlightened cools down the mind; even gain of great empires will not. Even on the average men by the association with the saints the Supreme Bliss falls. The gain of kingdom gives only mean and transient happiness.

The Brahmin:- 'Let it be so. Please tell me about yourself, why you are doing penance here, how long will you continue it and what gain you aim at. The hermits do not know how to speak falsehood.

Sikhidhwaja:- 'You know every thing; What can I tell you? I tell you by your command. Being afraid of the false samsara, I am doing penance here. My name is Sikhidhwaja. I am a king. Leaving my kingdom. I am doing penance being very much afraid of the cycle of births and deaths which occur again and again. Though I am performing great penance, I do not find peace of mind. With efforts fruitless, eating fruits and roots, like the tree eaten away by insects, I am here. In spite of my penance, I am being led from one sorrow to another sorrow. All my penance is like poison as it did not give me peace of mind.

The Brahmin:- 'Once I asked Brahma which of the two karma and jnana is greater. He told me 'Jnana is all-auspicious; by it the jivi becomes fit for salvation, Karma is only for the enjoyment of pleasures, delaying salvation. The non-knowers of the Self are the performers of karma. One who can not get silk clothing gets only the rags. All the actions of the ignorant become fruitful as he is full of vasanas; all the actions of the Jnans become fruitless. Without the drenching of water, even the fruitful creeper becomes fruitless; thus, due to the absence of vasanas, even fruitful karmas become fruitless. In the Sarat Season, the thick clouds of the rainy season disappear; thus, with the destruction of vasanas there will be no fruits of actions: just as by nature, the weeds have no flowers, actions without vasanas yield no fruits. Just as the boy sees the betala since he possesses such vasanas, the fool who possesses the vasanas of these pleasures, sees pleasures and pains. The weed-flower though blossoms will not flower; thus, the Jnani will not have the fruit of his actions good or bad. In reality, the Vasana, the form of ego is not any thing; it is born in the mind like the sea in the mirage. Just as the wise will not see the sea in desert sands, the jnani will have no vasanas as his ignorance vanishes when he treats every thing as the Brahman. One can get the highest salvation by giving up vasanas, as he will then be devoid of old age, birth and death. The mind is mind when it is full with vasana; when it is not it is knowledge. Knowledge leads to salvation; leads to birthlessness.

The Brahmin :- "Oh king, when all great men like Brahma treat jnana as the highest good why do you remain as ignorant without realising it? Why are you interested in "this is the walking stick; this is the water-pot, this is my seat," Think who you are and how the world came into existence, how the thought of the world disappears. Without doing so, why are you ignorant? Why

is one in bondage and how can he be liberated : think of them. Serve the sages, the knowers of Self, Do not waste your life like a worm in the stone in this mountain cave in the sorrowful and painful state of penance. By questioning the great men of realisation equal-minded and by serving them with constant association, one gets the wisdom of knowledge and becomes liberated. Taking the minimum food with the teacher, control the outward mental activities, serving the teacher, implicitly obeying his commands live like a creature in earth.

Sikhidhwaja:- ' Sir, I am enlightened by you for long. Due to ignorance, leaving aside the association of good men, I am living here. I feel that all my sins are washed away by you; you came direct to enlighten me. You are my Guru, holy teacher I am your disciple. I lie prostrate at your feet, Pray grace me. That which is the greatest, by knowing which the jiva will never have sorrow and by which I can rest in peace, pray teach me that Brahman. Knowledge, the knowledge of ghata, pata etc is of many kinds, the greatest of which that destroys samsara, pray tell me.

The Brahmin:- ' Oh saint among the kings, if you swear that you will follow me, I will tell you; otherwise I will not; because it will not be of any use like the crowing of the crow before the log of wood. Wise words spoken to the disobedient, inattentive, idiot are vain like eye-sight in pitch darkness.

Sikhidhwaja:- ' I shall take your words as the Vedas, without delay or discussion and follow them. I speak the truth.

The Brahmin:- ' Just as an obedient son follows strictly the instruction of his father with no question or no doubt, you must follow my words. After hearing, taking my words as very useful to you, like the music sweet to the ears, you must follow

Like your story, there is a story I will tell you. Even to the dull it will be instructive though after a long time and it frees the wise from the fear of samsara. (1-46)

88. The story of the Gem and a piece of Glass

Once there was a man possessing virtues as well as riches; generally two quite opposite things. He knew the arts; he was an expert in archery and commonsense. But he knew nothing of the highest state of paramapada. Just as the badaba fire tries to dry up the ocean, he tried by all means to get a touchstone. Somehow, after a long time and great effort, he got it. What is there that can not be achieved by constant effort? One who with diligence makes constant effort, even if he is a beggar, gets the desired end with no hindrance. Sitting on the peak of the Meru Mountain seeing the rising Moon, he found the touchstone so near that he could take it by hand. Just as a beggar getting a kingdom does not believe himself, getting the touchstone he did not believe that it was a touchstone. Then he thought within himself with wonder, illusion, sorrow and recklessness. 'Is this the touchstone? If it is, will it be so easily available? Shall I touch it or not? If I touch, it may vanish. With small effort it can not be got but with an effort for life, say the elders. I am a miser. Due to it, due to my illusion, false sight, I see it as the touchstone, like seeing two Moons. Is it really possible to get the touchstone so easily? How can I get such a good fortune so early? There may be such lucky men but I am not one such. So thinking deluded by ignorance, he did not care to take it. If one thinks of a thing as impossible' he can never get it. Having the touchstone near him, by his foolish attitude, he lost it recklessly. At once, the touchstone vanished because great things will disappear from those who care not for them; just as the arrow left by the bow will vanish. The siddhis, confer discrimi-

nation on one who possesses them but will disappear when he does not care for them and honour them. He tried again for getting the touchstone, as men of effort will not give it up. Observing him and his foolishness, the Siddhas unseen by him placed a piece of glass near him for making fun of him. He saw it, thought that it was the touchstone. The ignorant fool takes even soil as gold. The ignorance prevalent in the mind makes eight as six, enemy as friend, the rope as serpent, the land as sea, the one Moon as two, and nectar as poison. Taking the piece of glass as the touchstone, he threw away every thing as the touchstone will give every thing to him. 'My country is devoid of happiness, harsh and is full with sinners; my house is dilapidated and is of no use to me. Who are the relatives? Thieves. I will not have any thing with them, I shall go to a distant place, become rich and be happy there'. So thinking, taking the piece of glass as touchstone, he went into the forest empty. The dangers of foolishness and the sorrows thereof, even old age and death will not give. Just as on the head of man, black hairs gather, on the head of dangers lie foolishness.(1-26)

89. The story of Hastipaka

Dear king, I will tell you one story akin to your story, fine fascinating and exhortative. In the Vindhya forest there lived an elephant, the king of all elephants, which suppressed the pride of Vindhya like Agastya of yore. Its two teeth were as strong as the Vajra, and sharpened, white, akin to the flames of the fire of the Deluge. It was capable of uprooting the Sumeru even. Just as Agastya bound the Vindhya Mountain, Vamana king Bali, an elephant-rider bound it with chains. The elephant much troubled and tortured by imprisonment was in sorrow like the demon Tripura by the fire of the arrow of Iswara. As her manager was out of station and so did not

see the elephant for three days, which pained the elephant most. To get rid of the chains of imprisonment, it hit the chains by the blows of the face. Just as Bali broke open the gates of Heaven, in four gadiyas (2 1/2 gadiyas is one hour) by its teeth broke the chain. Just as lord Vishnu from the Meru Mountain saw the fall of Bali, the elephant-rider saw it and came running. Just as Lord Vishnu put his third leg on the head of Bali from the Meru Mountain the elephant driver fell on the head of the elephant from a palmyra tree. But having missed the target, he fell down on earth like a ripe fruit from the tree, before the elephant. The elephant could have easily killed him but did not. Even in animals, there are noble animals. 'Had I killed him downright, what will people think of me? So I will not kill him so thinking the elephant without killing him, liberating from the chains, like the stream flowing cutting asunder its obstruction, went away, taking pity upon its own enemy, like the Sun going cutting asunder the clouds. After a time as his pain and trouble went away with the elephant, the driver got up. Though fallen from the tree his limbs were not wounded; unbreakable are the limbs of fools. The strength of rogues increases like the cloud of the rainy season, Though the fool fell from the palmyra tree, he was enthusiastic in walking. Just as the merchant, losing his once gained money, feels sorrowful, the elephant-driver felt sorrowful for failing in his attempt and losing the elephant. Just as the Rahu searches for the Moon in the sky to devour him, the elephant-driver searched for the elephant hiding behind bushes. At last he saw the elephant taking rest under the shade of a tree coming away from the war-front. Just as Brahma created the oceans like a ring around the earth, he dug deep pits around the elephant to bind it. Just as the sky in the sarat is covered by clouds, he covered the deep pits with many creepers. The elephant one day fell into it, like a mountain in

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the drying ocean. The elephant was bound again by chains in the deep pit, round, fierce and like a drying ocean. It is still there bound like Bali in patala. Had the elephant killed him it would not have been bound again. Without thinking of the future by his foolishness by the actions of the present the man experiences sorrow like the elephant of the Vindhya forest. The foolish elephant thinking that it got out of bondage, fell again into a greater and deeper bondage. Foolishness causes sorrow everywhere. Foolishness is bondage. Wisdom that I am never bound is liberation. Realise that the whole world bound by the three kinds of sorrows is the Atman. The foolish, ignorant jiva becomes the field of all seeds of all sorrows (1-31)

90. The Meaning of the story of the Touchstone and the piece of glass.

Sikbidhwaja:- 'Sir, you told me the stories of the Touchstone and the elephant of the Vindhya Mountain. Kindly let me know the essence of both.

The Brahmin:- 'Oh king, in your heart-house on the mind-wall the stories drawn as pencil-sketches, which will now be elaborated by the beauty of my commentary. Hear attentively. The expert in Sastras but the non-entity in practical philosophy is your self, the seeker of the touchstone. Just as the Sun rests on the Meru, you rest on the knowledge of the Sastras but not on realisation of Self. Realise that the Touchstone is the giving up of every thing naturally; that is the destroyer of all sorrows. With pure heart, you are searching for it. Giving up every thing with a pure heart is the highest glory of the greatest emperorship. What can the touchstone give you? You have this all-renunciation that belittles the glory of the position of Brahma, the creator and that is the form of knowledge, the all-bliss-giver and the cause for Self-realisation. In his night, the creator stops all

creation; you have thus given up your kingdom, wife and relatives riches and Just as the garutman bird with the tortoise, its food, goes to the end of the earth, you came to this hermitage which is far far away from the madding crowd. The wind of the sarat that destroys all blots retains only its power in the sky, you left every thing except your ego. If the mind only is given up from the heart, the whole world appears as the form of the Brahman, the Full. But, like the sky by the clouds, you are covered by giving up and non-giving up notions; hence you are unable to enjoy the supreme Bliss. The greatest Touchstone that exists is this ever blissful state the result of all-renunciation. You are under the false impression that the glory of all-renunciation is not the Supreme Bliss, which is some thing else. Your impression became strong. Just as the gust of wind moves the tree from which the birds fly away, your wrong notion drove away the glory of all-renunciation. One who has all worries can not be the all-renouncer. How can the tree be still when there is a gust of wind? Worry is mind; it is also called samkalpa; one who is not devoid of mind; if the mind can not be renounced, how can he be the all-renouncer? If the mind-body is entangled in the nest of the three worlds-worries, even for a moment, there shall be no all-renunciation, the perfect. The birds on the tree will fly away the moment they hear the sound; thus, by your wrong notion, the glory of your renunciation flew away. Your stillness disappeared when you dishonoured the glory of your renunciation when the invited great guest is not fittingly honoured, will he not feel greatly? When the Touchstone the glory of renunciation is gone, by your eye of samkalpa you saw the piece of glass thinking that. That is the touchstone. By the perversion of the mind, the water-reflected Moon will be thought as real moon; thus you preferred the painful penance to the glory of all - renunciation. You started with disinterestedness and no vasanas the all - renunciation but you were wrongly led away by vasana - penance, which is sorrowful in the

beginning, middle and the end. One who leaves aside the all renunciation, very great, very joyful and very easy takes recourse to the limited penance-benefits is the murderer of his own Self, the hard-core. By the ignorance of becoming one with the sorrows of penance, you are bound in the forest-house. Though you started with all-renunciation, you could not achieve its result. Getting rid of the bondage of sorrow-giving kingdom, you entered the more sorrow-giving penance, a greater bondage than that of the past. You have now double worry about chillness, bad weather and hot Sun, the forest-living, who are not accustomed to previously is worse than bondage, You wrongly believe that you are in possession of the Touchstone, but you are not even in the possession of a crystal-stone piece. Thus, I have explained to you the story of the Gem and the piece of lags. As per my advice, by your tact what you prefer of the two the all-renunciation and the penance and more useful than the touchstone and worship it till you achieve the desired end (1-27)

91. The Essence of Hastipakopakyana

I shall now tell you the essence of Hastipakopakhyana for your enlightenment. You are living on earth like the elephant in the Vindhya forest with the two teeth of dispassion and discrimination. The elephant-driver is your sorrow-giving enemy, ignorance. You are as strong as the elephant, but are driven from one sorrow to another by the ignorance-driver. Just as the elephant was bound by chains, you are bound by the ropes of desires. Stronger than iron-chain, the desire rope is wide; in course of time, iron-chain gets rust and spoiled; but the desire rope will not, but increases. Just as the driver saw the elephant hiding in the bush your ignorance bound in loneliness looks at you playfully: Just as the elephant broke the chains, you gave up the kingdom with no problems. But, you have not left the desire for pleasures. Just as the driver fell on the elephant, ignorance

fell on you. When man becomes dispassionate and tries to give up pleasures, ignorance like the ghost on the tree cut off moves the man. When the discriminate leaves pleasures, ignorance runs away from him just as the ghost runs away from the tree cut off. Along with the fall of the tree the nests and bowers also fall down, with the exit of ignorance all vices leave the man and go running. When you left the kingdom and came here, you conquered ignorance, you ought to have cut it into pieces by knowledge attained by serving a great soul. It rose again and with vengeance threw you into this deep and dangerous pit of penance. It would not have arisen had you murdered it then and there. Just as the enemy of the elephant digs deep pits around it as a nest, your ignorance created troubles for you in the force of hard penance and austerities for your fall. Like the paraphernalia of the enemy of the elephant your worry of the mud is the cause of your ignorance. Though you are not an elephant, by your enemy ignorance you were thrown into the deep pit of penance in a moment. Just as the deep pit was covered by creepers etc, your sorrow of penance was covered by a bit of peace etc. Like Bali in Paataala, you are bound in the fierce penance-deep-pit still. You are the elephant; your desires are the chains; ignorance is the enemy; stubbornness in fierce penance is the deep pit. This place is the Vindhya, So your story is the story of the elephant. Now do as you please. (1-22)

92. The All-renunciation

‘Why did you not care for the words of Choodala, your wife, a moral, spiritual giant? She is a first-rate practical philosopher. What she says, what she does are models of truth to be experienced and enjoyed. If you had not cared for her words, why did you not think with your intellect and come to the path of all-renunciation?’

Sikhidhwaja:- 'I left my kingdom, my wife dear, my country and my home etc. Is it not all-renunciation ?

Brahmin:- 'Oh king, giving up the kingdom, the riches, home, umbrella and relatives, which are not yours can not be all-renunciation. By giving up your nearest thing the mind, you can not be an all-renouncer.

Sikhidhwaja:- 'If the kingdom and riches etc are not mine this forest is my all. I shall leave it. 'So saying, goaded by the words of the brahmin, the hero and of firm mind, Sikhidhwaja in a moment gave up his attachment with the forest just as the stream of rain-water destroys the dust nearby. He said 'Sir, I have given up the vasana pertaining to the forest with trees, mountains, pits etc really. Am I now an all-renouncer ?

The Brahmin:- 'All the things mentioned by you are not yours; they are of the forest, so by giving them up you will not be an all-renouncer. You still do not leave your all-important part. Leave that also and become happy.

Sikhidhwaja:- , If so, this hermitage with all its surroundings is my all; that I will now renounce. ' So saying the king got up from his seat like the cloud in the sarat season from the hill top. Just as the Sun looks at the actions of the world from his chariot, the brahmin witnessed the actions of the king from his seat, thinking 'Let him do as he likes that is sacred to him'. Then Sikhidhwaja gathered all his samans of the hermitage outside the hermitage, Just as the land down the ocean gathers at one place all the water from the rain, Then, he set fire to them just as the Sun by his beams makes the Sun-stone brilliant with fire, Just as the Sun offering as oblation in his own flame-like beams the whole world at the time of Deluge enters the peak of the Meru, he entered the hermitage and said to his japamala, garland of Rudraksha beads used for counting the number of times the

name of the Lord is repeated' thus: 'Oh dear, devoted to the master, I gave you trouble all these days for my selfish end. No more I am in need of your service as my illusion of japatapas, penance and repetition of the name is gone. I wandered with you in the forest of Japatapas and mantras, spells; along with you I visited many sacred places. Dear lady-friend, I take repose, you also do the same. 'So saying, he threw away his crystal garland of Rudraksha beads into the fire. Next, he addressed his deer-skin thus 'Dear deer-skin, I am a human beast, you are of a forest-beast. Due to ignorance, I spread you on my sacred grass-seat. Go and join your original source. May you be happy there. You appear like the starry sky as you have white spots on you. Through the fire, get into the sky-state. 'So saying, the king took out the deer-skin from off the holy grass-seat and threw it away into the fire, just as the terrible wind lifts up from the ocean the mountains and throws them in the forest-fire. Next, he spoke to his Kamandalu, water-pot thus: 'Oh Kamandalu, you are round-shaped; you preserved water for me well. For this good friendship and benevolent nature, I did not render any help to you. You are the personification of saintliness you came to me becoming pure by fire; become pure again by that fire itself and go to the place where you have come from. May you be happy. 'So saying, the king made it pure in fire and gladly returned to the brahmin from whom he took it first. The best things must be given to the best men or to the best fire. Next, he said to his holy grass seat thus: 'Just as the mind of the fool always goes down to commit sin, you deserve always the lowest fate. Burn yourself in the fire. 'So saying, he threw away his holy grass-seat in the fire. For the purity of the mind and for taking rest in the Brahman, he threw away all things into the fire. He said to the Brahmin thus: 'Sir, in the world, good people gather good things all at once; in a moment they give up every thing. So I place all

my dear things at the same time in fire so that I might be, quite happy when they, the destructible things destroy at the same time. To become actionless, I threw all things in the fire. Please do not be sorrowful. Who will bear undeserving things in 'the world? Thus in the big fire resembling the Fire of Deluge, just as time offers the world as oblation to the Fire, Sikhidhwaja offered as homa, sacred food to the Fire-God all at once. (1-41)

93. The Enlightenment of Sikhidhwaja

Then Sikhidhwaja getting up burnt away the vacant hermitage, of grass full of ignorance and vainly created by his samkalpa. All the remaining things also were thrown into the fire by serious and serene-minded Sikhidhwaja. Some were burnt some were broken; some were thrown out and some were destroyed. He left even his foodstuffs, utensils, the cloths of bark of trees etc. His hermitage now appeared as Daksha's, place of sacrifice after the destruction wrought by Virabhadra. Just as people run away from a burning town, the deer and other animals eating grass etc ran away fearing the fire. Unworried, when every thing was burning, the king said coolly thus 'Oh the son of god, you have given me this knowledge after a very long time I have no attachment to any thing in the world. I am the all-renouncer. I am all-pure, easily enlightened. All worldly things are created by attachment and are very mean. The mind attains perfect peace as and when the causes of bondage are destroyed. I am now calm, self-satisfied and quite happy. All the bondages are done away with. I am now the all-renouncer. The quarters are my dress; the quarters are my residence: I am now equal to the quarters. What more shall I renounce? pray tell me.

The Brahmin:- 'You have not given up all; All-renunciation gives all and eternal joy. Do not talk vainly on all-renunciation.

Sikhidhwaja:- ' (Thinking for a while) Sir, One thing remains, that is my body, full with sense-serpents, blood and flesh- I shall renounce it also by throwing it into the fire'. So saying he got up and was ready to fall in the burning fire. The Brahmin stopping him said. ' Sir, why do you place this body, quite innocent in the fire? This your action reminds me of the ox being angry killing its own calf. This is inanimate, pitiable, mute and in penance. It did not cause any harm to you. Therefore, do not leave it. It is silent in contemplation; like the stick by the wave, it is moved by some thing else. Just as a fattened thief troubles an innocent hermit, this is being harassed by one who deserves all punishment. The fruits fall down from the tree by a gust of wind. Is it the crime of the tree? The body is not the criminal; it is only the place where joys and sorrows arise. The wind is responsible for the fall of the fruits and not the tree the mover of the body is responsible for its movement and not the body. Even if the body is given up, it cannot be all-renunciation, because after death one may not get a body suitable for God-realisation. All-renunciation may not be possible even in another birth. Do not leave the body in fire vainly; that does not confer on you the glory of all-renunciation. The mighty elephant moves the tree; the strong sin moves this body; Leave it with which there will be no more bodies; without doing that if you destroy the body in fire or water, it will be coming to you again and again.

Sikhidhwaja:- ' Oh the son of god, what is it that moves the body? What is the seed of birth and action? By giving up what shall I become the all-renouncer?

The Brahmin:- ' Giving up the body, leaving the kingdom burning the hermitage can not be all-renunciation, Giving up the mind, or the vasana or the ahamkara, which, is all spread

on all sides, the Cause of all, all-renunciation.

Sikhidhwaja- 'Oh the greatest of the philosophers, please tell me what it is that is the form all, the all-spreading the ever-renounceable.

The Brahmin:- 'It is the mind that is the all, the form of all-present in all having the names of jeeva and prana and which is neither inanimate, nor animate and which is illusory. The mind is the utter illusion, the mind is man, the mind is the worlds then mind is all. Just as the seed of the tree is the cause of the tree, for kingdoms, for bodies, for hermitages etc the mind is the seed; it is for all it is the cause for all. Giving it up is giving up every thing; that is all-renunciation. To one with mind, justice, injustice, kingdom, begging, penance, forest-life etc, every thing is for sorrow; to one who has no mind, all will be happy. Just as the seed changes itself as the tree, leaves, flowers and fruits etc the mind changes itself as the form of the world and as the form of body etc. The body is moved by the mind just as the tree by wind, the mountain by earthquake and the wind-bag by the metal-maker. The box of all pleasures of all jivas, the birth, old age and death the qualities of the body, the qualities of the saints, is the mind. As the entire world as the entire universe and as the bodies of all etc, the mind changes. The jiva is manomaya, only the mind. As per its forms of activities the mind itself is called antahkarana, mahat ahamkara, prana and jiva etc. As the mind is said to be all, giving it up is giving up every thing. Renouncing the mind is all-renunciation. When it is achieved, the experience of the sat as paramananda, the Supreme Bliss occurs. With the extinction of the mind, oneness and two-ness, etc vanish, the all-pure, the all-peace and the diseaseless Paramatma remains. For the growth of the paddy of samsara, the field is the mind. When the field itself is destroyed where is the paddy

samsara grown, or born? It is only the mind that performs peculiar actions, and shows peculiar playfulness with thought and no-thought. Just as water changes itself as waves, the mind changes and gets different forms. The all-renunciation in the form of mind renunciation will confer ever every thing as the emperorship. Just as you have a thing to be renounced, you are a thing to be renounced by some one else. Such a renounceable thing, you consider as the Atman. So you are not becoming the all-renouncer; In the man also who renounced all, like the row of pearls in the thread, the world of the past, present and the future exists. Like the lamp without oil, by one by whom every thing is renounced by him like the lamp with oil every thing shines. Leaving aside all things of the mind, one who attains peace is the calm soul the all-renouncer, like the lamp with oil shines equally. Just as you remained leaving every thing, the Atman that remains by all-renunciation is Nirvana. It is not different from you. Just as the vacuum sky is the source of all luminaries like the Sun, the Moon and the stars, the form of Chit. devoid of all things, remaining by all-renunciation is the source and prop of all knowledge. Just as the blows of the chisle will not trouble the sky, by drinking the nectar of all-renunciation, the fears of birth growth and death will not trouble man. All-renunciation is the cause of all-great all-pure lustre. When all are renounced your mind becomes firm and all-great. All-renunciation is all-happiness; its opposite is sorrow. Realising this, understanding the meaning of OM (AUM) be as you like; do as you please. Just as the waters of the ocean enter the badaba fire and just as fresh waters come and join the ocean through rivers and streams, the all-renouncer gets all things. When the pot is empty, gems may be placed in it the all-knowledge shines By all-renunciation even in the worst kaliyuga, Sakyamuni, the Buddha stood firm as Meru without doubts. By all-renunciation, all riches accrue; one who takes nothing will be given every thing. Be the all-renouncer, you

will be all-Peace, the pure sky, Suddhatma, be. Leave the mind also by which you renounced every thing. Leave aside the filth attachment and ahamkara, egoism and remain as the form of Liberation (1-64)

94. Sikhidhwaj's Enlightenment

Sikhidhwaja:- (Thinking again and again of renouncing the mind) "Sir the bird in the sky of the heart, the monkey on the tree of the heart, the mind comes back, though I renounce it many times. The confused fish is quickly caught in the net; confused I am bound by the mind; I do not know how to get rid of it. Kindly tell me the nature of the mind and the way of renouncing it.

The Brahmin :- "King, know that *vasana* is the real form of the mind which is a synonym for it. It is very easy to renounce it, more easy than moving a piece of straw. Its renunciation is happier than ruling a kingdom; it is more a thing of beauty than the flower. To the fool it is as impossible as the emperorship to the beggar, the Meru Mountainship to the piece of straw.

Sikhidhwaja :- Sir, I am able to understand from your wise words the real form of the mind, full with *vasanas* and quite confused. But, I am of opinion that it is as hard as and as difficult as devouring Vajra. Kindly tell me how I can renounce it without much effort. It is the flower with the fragrance of *samsara*, the fire that causes the heat of sorrow, the trunk of the lotus of the world, the sky to the wind of *moha*, the carriage for the body-machine and the black bee of the lotus of the heart.

The Brahmin :- "The destruction of the mind to the root is the extinction of *samsara*. That is the renunciation of the mind, say the great elders.

Sikhidhwaja :- 'I am able to understand that renunciation of the mind is the destruction of mind. But, how to make the mind, the root cause of hundreds of diseases, non-existent, I do not know.

The Brahmin :- 'Ignorance is the seed to the tree of chitta with innumerable branches and leaves. To root it out completely, have the heart as pure as the sky.

Sikhidhwaja :- 'What is the root of the mind ? What is its sprout and what is its origin ? What are its branches and trunk ? How can I uproot it ?

The Brahmin :- 'The seed for the mind-tree is aham, I, Mine. Its field is the illusion covering the Paramatma. The field is the field of the whole world. From the first-born source or root, the sprout of Chidabhasa in the form of aham is born. This form, confirmed and formless is called 'Buddhi'. The bulkiness of sprout called buddhi is in the form of Samkalpa. It is called chitta or mind. The Chaitanya which is really devoid of vikaras and devoid of destruction, becomes false and inanimate, the qualities of the mind and is called Jiva. This is the tree. The body with blood, meat and sinews is the pillar. The vasana or other things is the juice going to the branches in seasons like the spring. The branches of the tree are the indriyas senses. The sense-pleasures, the causes for many dangers and difficulties are its stems, sub-branches. Cut off every moment these wretched growing branches as well as the tree itself with all efforts by Self-realisation.

Sikhidhwaja :- 'How can I cut off its roots cutting off the branches in toto ?

The Brahmin :- 'You can cut off the branches by showing no interest in them and by inward discrimination. Become fully

interested in the enquiry of the Self, giving up attachment and interest from the mind; be calm; leave aside all arguments and theories. Disinterested one who does deeds that fall upon him on their own accord is the cutter of the branches of the mind-tree inwardly. Later, he can cut off the tree itself. Put forth all your efforts to cut off this mind-tree. The cutting off the branches altogether is unimportant and the tree itself is important. Oh king, immerse yourself in Self-enquiry and make it a point to cut off to the root the mind-tree. Burn the thorny mind-tree-bush to the root and in full. Then you will be non-minded.

Sikhidhwaja :- "What fire will be useful in burning the seed of the mind-tree in the form of egoism ?

The Brahmin :- "From the Self-enquiry beginning from 'Who am I ?' to the end of Self-realisation is the fire that burns the seed of the worst tree, the-mind-tree.

Sikhidhwaja :- "I thought over with my own intellect many times, "I am not the world, I am not the earth, I am not the shore of the mountain, with the forest I am not the forest, the leaves or their movement, I am not the inanimate body, I am not the flesh, the bones, the blood, the senses of action, or of knowledge, I am not the mind. I am not the intellect, I am not the inanimate ahamkara. Just as in gold there are no ornaments different from it, there is no inanimate ahamkara in the Chidatma. The inanimate mother of pearl, the mirages are famous for their false-existence. So is ahamkara, Just as there is no big tree in the sky, the prakriti, the source of all the fourteen worlds, the original cause for the sabda etc, does not exist in Paramapada as different from it. Thus, though I know the way of wiping out ahamkara, I am not able to find out the Witness-Chaitanya, the All-bliss. Hence. I have been sorrowful for over a long time.

The Brahmin :- "If you are not the objects seen from the body to the ahamkara, please tell me what you are. You are sinless and very wise,

Sikhidhwaja :- "I am the pure Witness-Chaitanya, Chinmatra, in which the bliss or the inanimate objects like sabda are experienced, or firmly staying in the qualities of intellect, the division of all is determined. But, why I am attached to the body ahamkara etc reasonably or unreasonably; I also do not know that I am the Brahmapada. I am unable to wipe out the filth of the Atman. Hence I am sorrowful.

The Brahmin :- "Please tell me whether the filth of the Atman, in which you are full and by which you are engrossed in samsara, is sat true or asat, false.

Sikhidhwaja :- "Sir, I do not know. I do not know the ahamkara also clearly; I do not know the way to give it up. Though somehow I leave it it comes to me again.

The Brahmin :- "From cause there is effect; the effect without cause is like the two Moons, false. It is asat if examined closely. Please tell me from what cause the ahambhava, the mind the sprout of the world is born.

Sikhidhwaja :- "The cause for the defect of ahambhava is the appearance of the objects seen, like the body etc. Pray tell me how it subsides. As the mind is bent upon the enjoyment of objects, the ahambhava is born only for giving sorrow. To get rid of it, there must be reluctance to the objects of enjoyment, How to get it ?

The Brahmin :- "You know that the cause for the mind to engross in objects is the objects. What is your opinion ?

Sikhidhwaja :- "The cause is the power of the objects

like body etc. Just as the trees move by the wind appearing as false, by the power of the body etc, the knowledge about them is born. I do not know the falseness of the body etc the ego of which is the seed of the mind. How to destroy the seed, I do not know.

The Brahmin :- "If at all there is the power of the body etc. you are true. But when they have no power at all how can there be their knowledge ?

Sikhidhwaja - "When the real form of a thing is quite evident, how can it be false ? Will light ever be darkness ? How can the body, with hands and feet etc and with the fruits of actions, experienced as sat, be false or non-existent ?

The Brahmin :- "The thing that has no cause is non-existent; its knowledge also is illusory. Without cause the body its effect will never be. Without seed, how can a plant exist ? The effect that has no cause appearing as true is like the illusion of the mirage, his fancy. The body etc are born of illusion, they are false, myth. With all effort, none can get water from the mirage.

Sikhidhwaja :- "To say that the cause like two-moons is false-does not look nice. Will the ornaments of the son of the barren lady be attractive ?

The Brahmin :- "The effect, the form of the skelton of bones, is experienced without cause; it is impossible; so treat it as asat, false.

Sikhidhwaja :- "Sir, to the body which appears as true directly every day, the cause is the father. Why not ?

The Brahmin :- "Really the father also is causeless, false. What is born from asat is asat. The cause of the effects and

the object is called the seed: Without seed there can be no sprout, in the world. The effect, the cause of which is false, is also false. When there is no seed, there can be no sprout. Its knowledge is false. The seedless plant, the causeless effect, two moons, mirage water, barren lady's son are all false, the mind's illusions.

Sikhidhwaja :- "The first Grandfather Hiranyagarbha is the cause for the creation of the three-world progenitors Manu, Daksha, Mareechi etc, the saints and all the beings and the worlds. Why not ?

The Brahmin :- "Due to caus'lessness, the first creator also is false. Nothing exists without cause. The falsity of the seed, in the form of cause leads to the falsity of effect. The first creator is not different from the Brahman. The illusion in the form of avidya vanishes with vidya and the false idea vanishes. Hence the creator's first creation is illusion, like water in mirage. Thus, your wrong notion that in the stomach of Hiranyagarbha, Brahma and others, their bodies, their acts the truth of them all is gone. Now what remains as illusion, that also I will drive away from your mind by revealing to you the truth. The objects other than Chaitanya are false; The Iswara, the lord of all gods, or the Chaitanya blossoms in the form of all from Brahma to the piece of grass, himself in himself gets the names of Hiranyagarbha etc. Hence, all the forms of dualism are nothing but the form of the Brahman, the ALL-PEACEFUL. (1-70)

95. Sikhidhwaja's attainment of Peace and Repose

Sikhidhwaja :- "Sir, the whole world from Brahma to the piece of straw is false like waters of the mirage, you said. If so.
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how can the objects and their actions (e.g. by food and drink, hunger and thirst are removed) occur? How can they be the cause of sorrow?

The Brahmin :- "Oh king, the water is liquid; by cooling it very much it becomes hard snow; it will serve as a seat a stool etc; thus, in the world the idea of Iswara is spread in things and their actions. With the disappearance of ignorance, the world also disappears. Without the destruction of ignorance, the world will not vanish. By the realisation that all is Brahman, ignorance vanishes. With it the entire world will be realised as the Brahman and not at all the world. Every thing that appears as other than the Brahman gradually destroys itself. As the ignorance becomes null and void, all the seen world and its objects disappear. What then remains is your Self, yourself; the seen world is as illusory as the water in a mirage. With the non-existence of Brahma, his creation becomes non-existent. The action of the non-existent can not exist anywhere. The forms of the beings born like the waters in a mirage appear by knowledge as false like the silver in the mother-of-pearl. The form of action without cause is false. See the thing born by false knowledge with false view. It ceases to exist then Who can fill the pots with false waters?

Sekhithwaja :- Why can not the Brahman, the unborn, the unexplicit, and the infallible Brahman the cause for Brahma, the first creator?

The Brahmin :- "The Brahman can not be the cause or the effect as it is changeless, non-dual, above the world and devoid of cause and effect. It is beyond subjectivity; objectivity and activity it is causeless, beyond logic, discussion and description; it is beyond ordinary understanding. As it is causeless, it is effectless. If you take that the world with karana and karya, cause and effect, exists it is

devoid of the qualities of dualism, devoid of the division into desa, kala, vastu, place, time and object, the endless, the beginningless, the Chit; the Brahman it is. The Brahman is beyond logic, unintelligible infallible and peaceful. How can it be the subject of what ? The object of what? The enjoyer of what ? Hence, the world is not made by any thing, any body, It is non-existent. You are not the subject, you are not the enjoyer; every thing is non-born, peaceful and auspicious. Due to causelessness the world is not the effect of any thing. The world is by illusion; it is not by realisation. The creation also is non-existent as it is the effect of no cause. So also as the world is not the effect of any cause, all things are non-existent. When there are no things at all, where is the knowledge of things ? Then the ego, the cause of knowing also is non-existent. Hence, you are pure, you are the liberated, the Brahman. Where are bondage and liberation to you ?

Sikhidhwaja :- "I am enlightened, reawakened to the real, by your words of wisdom and logic. Due to causelessness, the Brahman is not the subject of any thing. As it has no subject, the world is nil, the idea of form and name is nil. Then, its seed, the mind and ego etc are non-existent. When there is no world, no mind and no ego, I alone am, the Pure, the Enlightened and the All-Auspicious. You told me that there is nothing but the Chaitanya. Applying your logic, every thing from the world to ego all things are false. I alone like the sky shine resplendent without any vikshepa, disturbance. I salute to myself. This view of things of time, place and action after a long time is now destroyed. I am All-Peace, Indestructible, Changeless Brahman only.

'Samyami nirvami paristhitosmi na yami nodemi nachastamami
Tishthami tishtha swayasthitatma sivam subham pavana
mounamami.'

I am Self-reposed, Self-contented, existing everywhere; I am not going anywhere; I am not rising; I am not setting; I am as I was; You also remain in that all-blissful state; I am the Atman, the Pure, the auspicious, the most sacred and silent. (I-25)

96. Sikhidhwaja's great enlightenment

Sikhidhwaja, realising that every thing is the Brahman constantly and continuously, attaining great tranquillity was quite still for an hour like the lamp in the windless place. He was about to enter Nirvikalpa samadhi. The Brahmin reawakened him in a moment and said 'Oh king, you are awakened from your slumber of ignorance. You are now the form of Siva. So with or without the drisya, you are not concerned; you are not affected by its rise or fall. By realising the Brahman once all your sins are washed off; you are rid of all kalpanas, you are a Jivanmukta now'

Sikhidhwaja cutting off the shackles of bondage and illusion became very lustrous, Becoming restful and liberated, the king realising the falseness of drisya said "Sir, though I know, I request you to tell me how in the Atman, the auspicious, the peaceful, the most lustrous, the inexplicit the idea of the world in the form of drisya arose.

The Brahmin : - "A right question. The whole world, seen by the eye, is sure to get destroyed at the end of the kalpa. Only the sat remains then, the sat that is perfectly calm and stable, deep and detached, neither lustre nor darkness, the all-spread and the all-essence. That is Chinmatra, Pure, Calm, lustrous, too subtle the Chit-sky, devoid of all creations, with intellect showing the real form, the One, the purest, the all expansive, the fountain of light, very deep, only remembrance. That Paramatma, the

Brahman is beyond logic, unintelligible, everywhere the One the, most auspicious, the blotless form of Nirvana, Full with fresh enlightenment. This is the subtlest of the subtle, biggest of the biggest, the weightiest of the weighty, the best of the best. This Brahman is so subtle that the smallest atom is before the Great Meru; it is so big that the widest sky appears before it as the smallest atom. The entire world-group appears as a too small atom; some times it will not appear at all as the world-group is not even a small particle of dust before it. The entire group of worlds, you see is existent in the ego of the creator Brahma; the existence of the worlds is the object of the form of Virat. Just as there is no difference between the wind and the movement of the wind, the vacuum and the sky, there is no difference between Chinmatra and Hiranyagarbha. In the waters divided by place and time, the waves exist without reason; thus, in the Brahman indivisible by time and place, the world exists without any cause. To the entire kingdom of the world-form the Brahman is the emperor. Before the Brahman, the greatest, the highest the most indestructible, non-dual, pure and calm, the world appears as a piece of straw, very insignificant. Due to the existence of that Brahman, the most beneficial, the thing called the world is aglow. The Brahman, the Essence, is spread everywhere, as the form of only the Chit, non-dual, non-non-dual. Therefore, except the Brahman, there is nothing else. It is always the all-form, it is not seen by the senses like the eyes, it is beyond the catch of the hand etc. Hence it is neither the cause nor the effect. It does not yield to the direct authorities of the world. It is known and realised by self-experience only, the form of immortal bliss, the all-great, the all-form, the all-embracing, too subtle and too pure and is only to be experienced. The form of all things, the expressible, the inexpressible - true in reality, false in the worldly sense, the Brahman is sat as well as asat. Such Brahman can not have cause. As the Brahman is devoid of name and form etc, it

is neither the seed of every thing nor the cause of any thing. Therefore the world is not born from the all-expansive form of the Paramatma. Devoid of subjectivity, objectivity, true, indestructible, only the Chidghana, the form of the Brahman is only to be experienced. Thus, nothing is born from the Parabraman. As the waves will not be available separate from water, the world will not be available without the Brahman, from whom though it is born without cause. I have already told you that the world is in the Brahman, indivisible by time place etc without any reason whatsoever.

Sikhidhwaja :- "Sir, I am unable to understand that the waves etc in water exist with cause and the world in the Brahman exists without cause.

The Brahmin :- "Water etc are the causes of the ocean; the external wind etc are co-causes. So, the envolved waves etc are with cause; but the cause of the Brahman is not evident, it has no co-causes; so it is not evolved as the world. This fact is not known to the ignorant. Either the world or ego the etc are not in the Paramatman, but the world is in it in the form of Paramatma. Just as the town of the Gandharvas created by illusion appears in the vacuum sky, the world also is in the Brahman, having the form of Brahman when it is known as Chaitanya or a vacuum clearly. By the power of correct understanding poison becomes nectar-like. by non-clear-understanding the world is inauspicious and sorrowful. The Brahman whatever experiences by the covering of maya, delusion, becomes that, just as nectar becomes posion when it is thought so. Due to the peculiar diseases of the eye, one may find in the sky hair, pearls etc but they all appear in the form of the sky, the world though appears, is the power of the Brahman. When the Brahman, the form of Chit, has a bit of forgetfulness of reality, it appears as body etc the forms of the world; but when the reality is known it appears

as Peace, Siva, the all-auspicious. Hence, the question 'How can the world, ego etc be the Brahman' does not arise because the question about what is real has meaning, but about what is not real has no meaning. There is no use of enquiring and questioning about the thing that has no existence at all. Without the form of ornaments, gold has no existence; so, without the world and ego, there is no scope of questioning in the Brahman. The causeless world really does not exist. Hence, it is the Brahman that exists as the world, without any change in itself. Just as a love-intoxicated pair, joining together produces a wonderful child, all the illusory things join together and produce the five elements and produce actions peculiarly.

‘Poornat poornanyuddharanti poornatpoornanichakrre
Bhavanti poornat poornani poornamevavasishyate.’

The Jivas joining the Brahman at the time of Deluge, are uplifted from the Brahman itself in the new creation; they are the form of the Brahman, the Full, and do the acts of the Brahman; they become Full again with the knowledge of the Self; the rest or the residue (with the destruction of illusion and delusion) is the Brahman. In the Atman full with Chit only, the Chinmatra alone is seen in reality, in the form of creation, it is not seen but it appears to be seen. The Chaitanya, in the beginning of creation without leaving its real form of Chit, which is spotless, devoid of beginning, middle and end full of lustre gets innumerable forms of the mind itself. It takes the form of Virat itself shining resplendent. But due to illusion, he finds the world as true or sees the world as sat; the Virat by the power of his thought becomes the four kinds of jivatwa and drisyaroopatwa (individual soul and the form of drisya) in a moment. The peaceful Brahman by its nature nameless and formless and indescribable. Really lustrous, in the form of experience

one and the only one, the Parabrahma, by its own illusion, by its own power appears as the seen world. (I-52)

97. Sikhidhwaja's Enlightenment

Just as in gold there are the ornaments, in Paramatma there is the world. The same janyajanakabhava, the idea of the producer and the produced exists. In reality, nothing is born and nothing is dissolved in the perfectly calm Brahman. The Brahman is in itself, its own power. It is neither the seed nor the cause of any thing. It is nothing but pure experience. There is neither the world nor ego etc. The Brahman is all, the endless and the absolute.

Sikhidhwaja;- 'I realised that there is neither the world nor ego etc in the Brahman. Pray tell me how the creation, the knowledge of creation and the glory of creation exist.

The Brahmini:- The sanmatra, only sat, that spreads the creation that is beginningless, endless but is the all-source appears as the knowledge of creation. The world etc are nothing but the Chinmatra itself, To say the fact otherwise is false. Knowledge is of essence in all the religions. In the absence of knowledge who will see the reality of things? Just as there is liquidity in water in all things the Chinmatra, knowledge, jnana is of essence. The apperance of Chit in the form of the inanimate world is like the silver in the mother-of-pearl is without cause or undefinable. The Paramatma, the endless Chit, is capable of shining as the world in itself and in the form of Chinmatra; it exists in itself. It has only the purity in entirety. To say that the purity of the Chit is the cause of impurity of the world is wrong because the qualities of impurity can never be with the all-ever pure Chinmatra. Hence the Brahman is neither the seed nor the cause of any thing. Therefore the world is non-existent. The inanimate

creation is nothing other than Chinmatra. The ego and the world are the appearances of Chinmatra, not realities. The paramatma appears so, the world is not born all of a sudden as some say. Without cause nothing, no effect, there will be. The Paramatma is devoid of duality: non-duality, cause and effect. The inanimity in the world is like the sky-flower, false. The jani never sees the world which is destructible. If the Chit also is destructible, there must be something that makes the birth and death of Chit possible. The birth and death of Chit if at all there are must be known to the Chit only. The gain of many things in the world is only the peculiarity of the Chit. The only power in the world is the power of Chit only. There are no duality and non-duality. Really there is nothing but the Chit in the world. The absence of the idea of the possibility of things makes one devoid of the ego, the world etc. The impossibility of things that makes chitta, the mind, different from the Chit also is impossible. So there is neither chitta ego, differentiation nor any such thing. Then what remains is yourself, devoid of vasanas, the peaceful minded, calm, the only Atman. Due to pure Consciousness, due to the absence of inanimate things, whether you are with body or without body, you are quite different from them. like a mountain you shall always remain pure Consciousness, ever. When there is no idea of a thing in mind, ego also is absent. As per the meaning of the Vedas, the experience of the wise only the Brahman is. By thinking of the Brahman, the Brahman only is experienced, Thinking ceases as nothing else than the Brahman remains: You are that Brahman, the pure, the causeless, the beginning of every thing, the liberated, the only one though appearing as many, the vaccum, the diseaseless, the source of all false things, though the form of all the worlds, Changeless as expounded by the Srutis- (I-21)

98. The Enlightenment of Sikhidhwaja

Sikhidhwaja:- 'I am unable to understand clearly that there is no mind; please tell me the previously told or new reasons to say so.

The Brahmin:- 'The mind is not in the form of any thing, any place, any time; what is termed as mind is nothing other than the Brahman, the eternal. When the world becomes non-existent by knowledge wherefrom do the false ideas like he, you, I etc arise? In reality there is no world; every thing is the Brahman; one who comes to this correct conclusion will not see the world but the Brahman. The state in which every thing is the Brahman, there is nothing else. After the great Deluge, at the beginning of creation also there was no world; why I told you that it exists like the mind was only for the sake of instruction to you. By the absence of cause, co-cause, the impossibility of things, the causeless ignorant mind, the mind-full world are non-existent, What all that shines as the world is only the Brahman. The words about the nameless and formless Paramatma are mere words used to prove some thing; they are false and against the experience of the wise elders. The Iswara devoid of form, name, the pairs of opposites, creates the worlds—such statements are only ridiculous. Thus, the mind is non-existent. When in reality, the world itself does not exist, where are the mind etc? The mind is the form of vasana; the world is the deed of vasana; when the world is non-existent, where is the mind? All this is the illusory process of the Brahman, creating in itself the group of mind etc. The seen world, the vasana-effect is really non-existent; due to the absence of cause there is no mind; the Chidakasa only having the name of Paramakasa is experienced in a broad form, there is no world. In the mirror of the form of Chit a little that shines as inexpressible is Chidakasa itself, as in reality, there is no

mind or the actions of the world, unproduced. The idea that is all-dangerous 'I, you, the world' is false. To me the witness all appears as a dream. Due to the non-existence of the world the *vasana*, its object is also non-existent. The ignorant recognise the mind, the world, the *drisya*, but that mind is non-existent from the beginning itself. Due to causelessness, the world is never existent. Moreover, the thing called the creation or the world with form and physique is never beginningless, birthless and permanent as per the world, the *Sastras* and self-experience. The fact of the final Deluge can not be thrown aside. He is mad who speaks that there are no deluges and there are no experiences of the *Sastras* or *Vedas*. One who does not accept the authority of the *Vedas* and the *Sastras* is worse than the *Charvaka*, who merely follows the world. Such a wretched fellow, good men should never entertain. With form and liable to attack, this seen world can not have its cause the formless and the invincible Brahman. The world from the point of view of reality is false and should be ignored; from the point of view of unreality, the world is with form and fit for worldly use. The formless, the endless, the most ancient of the ancients, full with the nature of fullness, the peaceful, the all-predominant Brahman takes its real form of Self-Luminosity at the time of the Great Deluge etc. The real form of the *Atman* due to ignorance appears in a moment as the world; the next moment by itself appears as the Brahman, non-dual. 'Brahmaivedamata-sarvam' To the knower, all is Brahman. Then there is no world, no mind, no non-mind, no dualism and no non-dualism. Thus to the knower, all is the Brahman, the form of Peace, Propless, birthless, beginningless and never-changing. To the ignorant, the world is neither *sat* nor *asat* neither the one nor the many. Therefore, Oh king, in the worldly sense, perform the deeds that fall upon you and in the sense of the knower observe 'kashinamouna, absolute silence of a log of wood, (1-30)

99. Sikhidhwaja becomes the knower

Sikhidhwaja : - ' Sir, by your grace, my ignorance vanished and the real form of the Atman is realised. I have no doubts now. I take rest in the Atman. I realised the realisable crossed over the ocean of illusion. I am now silent, in peace, egoless, devoid of vikaras with the glory of realisation. I roamed senselessly in the samsara for over a very long time; now I am sorrowless in the indestructible state. The three worlds known only to the ignorant and full of ego are non-existent. All that is the Brahman.

The Brahmin:- " Right you are when the world itself is non-existent, where is ego? Like the town of the Gandharvas, the world can not be true. By doing deeds as they fall upon you, silently, peacefully, contemplating, be like a wave in the ocean of peace. All that is is the peaceful Brahman. I, this, the world are all a vacuum, meaningless. The Chidakasa, devoid of beginning and end, the form of the Atman called the ' Chitchamatkriti-peculiarity of the Chit, by its act of glory shines as the world. Just as the form of the ornaments vanishes, only gold remains. When the form and name of the world vanish, only the Brahman the all remains. Just as Brahma is only the samkalpamatra, so also, the jiva is a samkalpamatra. Samkalpa brings bondage and the destruction of samkalpa brings Moksha, liberation. The Atma that is witness-like to the meanings of bondage, liberation samkalpa etc, when realised and attained as the one reality is called ' sadbrahma' or ' kaivalya'. The utter absence of ahambhava egoism, is salvation; its presence is bondage. Therefore, leaving aside egoism, realise that you are the form of Sat, devoid of ego. The absence of samkalpa leads to salvation; then the false samkalpa disappears itself. The Paramata, that can not be discussed or argued has no cause; hence has no effect. When the objects

are non-existent, the knowledge of them also is non-existent. Ego can not intervene. when there is no ego there is no world; when there is no world, every thing is the Brahman. That which shines as the world before realisation, but in reality Parabrahma, becomee static in itself. After realisation, the Paramatma in full expresses itself in its full real form. Thus every thing is static and firm as the vajra-stone. Realise that the world full with Paramatma as, the reflection of the group of the rays of the vajra-stone. called the Paramatma, When the samkalpa vanishes, the real form of samkalpanagara, the town of samkalpa, that is purer than the sky full of sat as well as asat is the real form of the world. One who sees the world as the moving shadow as reflected in the vajra-stone, with peace and negligence, like the meaningless world is the real seer. The state in which the outward appearances and physical forms and the internal creations are seen as essenceless is called 'Nirvana' or 'Moksha', salvation. Just as the wind is without movement, the lustre of the sky without the forms of light and gold without the form of various ornaments exist, the Brahman exists without the world. To one who by realisation treats the world as the Brahman, the forms add appearances and creations appear as essenceless. All the waves in the ocean are nothing but water; thus, all the creations are nothing but the Brahman. The creation is the Brahman; the Brahman is the creation. This is the real and everlasting meaning. The meaning of the word Brahman and the meaning of the word 'sarga' are one and the same. Brahman means Chidakasa which exists with all words, their meanings, their imagination, its rise and its real form. With the realisation of the Self, the meaning of the world and the Brahman return back from the Parabrahman, the birthless, the deathless and the divine. The world as is really situated is like the vajra-stone very hard and is the form of Parabrahma. When ignorance disappears the form of parabrahma alone remains, in a word the Brahman and the world are one. (1-30)

100. Sikhidhwaja's Highest Enlightenment

Sikhidhwaja :- " If the power of the Brahman is the same as that of the world the cause called Parabrahma is true; so also the cause of the form of the world also must be true, I think.

The Brahmin - " The cause of the world is in the Brahman covered by maya, so its effect is fit. There is no cause in the pure Consciousness, which has no qualities. So, it has no effect. Thus, there is no cause or effect in the Brahman. But, by illusion the cause and effect are stated and accepted. In reality the whole seen world is the peaceful, birthless Brahman. The effect born of the cause resembles the cause. But, what is not born at all can not have similarity. That which has no seed can not be born. There can not be any seedness in that which is beyond logic and which has no name and form. All causes and standards exist due to place, time and object; the Brahman, the non-doer can not be the object of cause or standard. There is no cause for the experience of meaning to the word Parabrahma because the Parabrahman is not the doer, the object or the cause. Always be conscious that you are the Brahman, the sat, like the pure sky, endless. In the opinion of the ignorant, the Brahman is spread as the world. The world as the Brahman has the authority of prama (the knowledge of the Self) the One, the peaceful, the Chinmatra. By the illusion of the mind, devoid of the form of the Brahman the disturbed sat is known as the world. The mind's thinking of it as otherwise is the loss of Brahmaswarupa say the wise with experience. Know that the mind is liable to destruction and of the nature of destruction. Forgetting the reality of the Atman even for a moment is said to be destruction till the end of the kalpa. By the mere absence of samkalpa or asamkalpa which causes the right knowledge, the mind, the form of samkalpa vanishes and salvation is attained. The meaning of

the world is 'that which enters the Brahman, its source;' thus by its very name: the world is accepting its non-existence, how can it be evident otherwise? One who by lifting up his two hands cries aloud that he is a non-brahmin, how can he become a Brahmin? One who cries aloud by delirium, 'I am dead, I am dead' must be treated as already dead; his life is only an illusion. The world, the mind, etc the forms of illusion are all false like the wheel of fire, the mirage-water, the two Moons, the betala of the boy. What is always a series of illusions can never be true. The illusion caused by ignorance is said to be the mind and antahkarana, and other words. Ignorance that is asat appearing as sat is the mind, The experience of the Brahman is knowledge; its non-experience is ignorance. The power of ignorance dwindles before the power of knowledge. The ignorance of water in the mirage vanishes with the knowledge of the mirage. Thus, the knowledge that the mind is non-existent destroys the filth of ignorance that there is mind. The idea of snake vanishes when there is the clear idea of the rope; thus, the illusory mind vanishes with the firm belief that there is no mind at all. The mind the ego, etc are existent due to ignorance. Really, they are not. Only the Brahman is. when the Chinmatra is shrouded with ignorance, it creates samkalpa, chitta etc; when it is with Jnana, it rejects every thing- The flames in fire rise with the wind and spread up; when the wind ceases, the flames subside; thus, every thing that is created by samkalpa ceases with the absence of samkalpa. Just as the sea spreads by water; the whole world is spread by the power of the Brahman. In this world, either you, I, he, others, the mind, the senses, the elements etc are not at all existent; the only One Atma, the pure and serene exists, It appears as the pot, cot, goat etc, Then what is the creation of I you he etc for? In the three worlds, nothing is born, nothing is dead; all this in the form of sat and asat is the play of Chai-

tanya only. At one and the same time, the all-form, Parabrahma is explicit; there is neither birth nor death, neither one nor many neither fear, illusion, nor death etc; You are spread in all the senses, in the forms of fire, etc understood by the senses; hence, you can not be burnt by any thing, immersed in any thing. Friend, your real form, like the pure sky, the salvation, and the endless, can never be destroyed or diminished, or increased. Likes and dislikes, the powers of action are all your self; the rays can not be different from the Moon, who can not be separated from the rays; The true nature of Atma is this; it is unborn, never old, beginningless, devoid of increase, change etc, always pure, the form of lustre, the sat, the one, having no creations, playful with the introduction of its real form, born with the sanmatra, in all affairs, previously ever ready. that is the Atman, the true form. (1-35)

101 Sikhidhwajabodhana

Vasishtha :- “ Sri Rama, king Sikhidhwaja pondering over the words of wisdom of the Brahmin (Kumbha) became enlightened with a tremendous change in his nature. Giving up the actions of the eyes, the mind and the tongue like a figure carved on the stone, he remained static, motionless. after a while the Brahmin asked the enlightened king thus - ‘Are you able to repose yourself. the everblissful, in the self the immaculate, the highest, the All-spreading, the pure, and the austere bed to the Yogis in samadhi? Is your mind enlightened? Are you rid of the great illusions and delusions? Did you realise the realisable? Have you seen that which you ought to see?

Sikhidhwaja :- “ Great Soul, by your grace, I attained the state of all-bliss, the state of the Atman, than which there is no higher state. The association of great souls like you gave me nectar-like essence of every thing. I never drank such a nectar as this in my life. Sir, what is the reason for my inability to attain this state so far?

The Brahmin:- " With the cooling down of the mind, the giving up the desires and the rectification of the defects of the senses and the mind, the mind catches and retains the great words of the good guru, just as the white pure cloth catches and retains the colour of the kumkum. Accumulated in a number of births forming themselves as the vasanas and becoming endless, my sins and defects are now destroyed just as the fruits ripened fall down from the tree. When the sins of the vasanas etc are destroyed the potent words of the practical teacher enters deep down into the hearts of the devotees, just as the arrow reaches its target. As you are purified by tapas, I enlightened you now; your ignorance vanished just now. Hence, good words are tasteful to you now, So you wore them in your heart. You are now fit for it, with the self-knowledge you attained. Due to the association of the saintly wise, all your previous actions good and bad are destroyed now; so far the power of ignorance in the form of mind, ego and attachment, is prevalent in you. It vanished now; the mind is non-existent now, so you are now enlightened. When the mind ceases to be mind; ignorances vanishes; knowledge dawns. The idea of one, two is the mind; it is called ignorance; the destruction of both one, two, by Self-realisation is knowledge Paragati, the highest state. You are really now enlightened why because you destroyed your mind, the cause for the creation of the Chit, sat as well as asat. Remain now sorrowless, worriless, disassociated and full with non.dualism, sage, saint and the form of Self,

Sikhidhwaja :- " Sir, the mind is only for the fool. But if the Self realised, the enlightened wise man has no mind, how can great souls like you live in the world?

The Brahmain :- 'Just as the stone will not sprout, the jivanmukta has no mind. Strong vasana that is solidified, coming into existence again and again is called the mind. That is absent in a jñani. That Vasana, with which the knowers of the Self roam in this world is like a boiled seed which will never sprout; that is called *sattwa* the rebirth-less. The jivanmuktas the disassociated, live in *Sattwa*. They never remain in the mind. The mind is the mind of the fool; the mind of the wise is called *Sattwa*. Fools live in mind while wise men live in *Sattwa*. The mind is born again and again; the *sattwa* will never. To the ignorant is the bondage; to the wise there is no bondage, You are in *Sattwa* as a great renouncer, of *chitta*. You now shine resplendent giving up all *vasanas*; your mind attained the sky-state. You are now in the state of tranquillity and the all-equality and the all-Brahman. You conquered your mind, the form of all things. that is your glory. You renounced by your enlightened mind, heaven, salvation, riches and the results of penance, charity etc. They can not remove sorrows from you. The tranquillity attained by the renunciation of the mind is the direct result of knowledge; this Self-Bliss is devoid of ebb and flow. The result of knowledge is *sa*; the result of penance, charity etc is heavenly enjoyments which are transitory, engulfed with production and destruction and like the things in the dream temporarily enjoyable only. The joy of attaining heaven is doubtful, transient and illusive; it is desired only by the ignorant. One who can not attain gold need not give up bronze. You would have easily attained knowledge by your association with Choodala and others but you went straight into the forest and engulfed yourself by the woes, worries, weariness of penance at the expense of real knowledge. There is no happiness in the beginning and end of penance; in the middle there is a bit of happiness only. As a result of your severe penance you are

now qualified to attain knowledge, the fruit of penance etc. Therefore firmly establish yourself in Self-knowledge. All things are of Chidakasa, they appear in Chidakasa and dissolve in Chidakasa. Understand what Chidakasa is. 'This is to be done; this is not to be done' such ideas as these are the vain drops of the ocean of the Brahman; Leave the drops and immerse yourself in the ocean of Self, the full Sea. Is it not better for a lady to request her own lover to fulfil her desire in stead of requesting some one else to recommend to her lover to get her desire fulfilled? He will satisfy her fulfilling her all desires. The wise will not worship the reflected Sun; the great will not care for the worldly things, the mind-created and the most ugly. Give up all actions that accrue to you heaven, riches and the like; become the form which treats all as equal. Take the sat in all things as eternal and the asat as transient destructible. With no desire whatsoever accept all things having no elation or dejection; All the woes in the world are the result of fickle-mindedness. Therefore, the men whose minds are tab peaceful, unmoved and actionless, are qualified to enjoy the bliss eternal. Unite the movement and the non-movement by being the witness of both; join the witness also with the Brahman and remain with all well fulfilled desires. ,

Sikhidhwaja :- 'Sir, you are capable of destroying all doubts. Please tell me how I can unite the movement and the non-movement.

The Brahmin :- 'In the forms of waves, foam, whirl-winds the ocean is different; in the form of water, it is one with no difference. In the same way, in the form of Chinmatra all things are one; it does deeds by the faculties of the mind. The pure Brahman, eulogised in the Vedas as truth, knowledge and the endless is the all and sundry. Fools take it as the world, All creation is the movement or the throbbing of the Chaitanya, which

shines as the world like the Vindhya with the movement of form and name. Chaitanya is the witness when treated as the one form of the movement and the non-movement, the residue is the pure Brahman, the auspicious. To the man of knowledge who takes the creation as the mere movement or throbbing of the Chit, the creation vanishes; to the ignorant it arises as the serpent in the rope. The Chit with movement is the Creation; the world is spread by that movement of the Chit. The Chit without movement is stable in the state above the tureeya; it is beyond words or expression. When the eye is defectless, the moon appears only as one; with the constant practice of the association of the wise saintly and the consultation of the sacred Sastras, the mind becomes pure; the whole world appears as Brahman, the witness. Both the world and the Brahman become one and the same. The oneness of every thing with the Atman, the Witness is only experienced. Those who experience their real form can reveal their true nature. You attained the real form, the essence of all, the beginningless, middleless and the endless. Be firm in it. Realising the falseness of the division as bodies etc. you attained the form of the great Chit. Be happy devoid of sorrow and illusion: (1.62)

102. Sikhidhwaja's Reply

'Oh Sikhidhwaja, I told you in full how the world exists and how it is dissolved. Understanding this reality in full, meditating upon it, attaining the Paramapada remain in it as you please. I will now go to heaven, where in the court of Indra Narada arrives and awaits me. If he does not find me there, he will be angry. We should not cause anger to our gurus. Always give up samkalpa and iccha planning and desiring, be stable in the state of the Self.

While Sikhidhwaja was preparing the offering of a handful of flowers with his reply, the Brahmin disappeared. Just as the riches of the dream vanish at the end of the dream, Sikhidhwaja could not see the Brahmin before him. Wondering at his disappearance, thinking of him the king remained unmoved like a picture drawn. He said to himself wondering at the peculiar happenings 'On the pretext of the Brahmin, I am taught the ever prevalence everywhere of the Brahman in the form of luminosity. Where is Kumbha, son of Narada and where am I? How wonderful is his teaching. Immersed in the sleep of illusion, I am now fully awakened to the reality, 'This is to be done; this should not be done' in the mud of these dead thoughts, foolish myths and wheel of vain actions, I was stuck. In the fine form of Kumbha, in the form of his glorious teaching, the highest state of bliss made my mind cool, pure, devoid of vasamas and very delightful. I am now at peace, satisfied and utterly happy. Now, I do not desire even a particle of straw. I am in my real glorious state, 'Thus thinking the king went into samadhi and remained like a picture carved on the stone. He remained unmoved in that state, devoid of samkalpa and prop, like a rocky mountain firm. He attained his real form of all-equality, all 'Atman; he took rest in Self, fearless all-glorious and remained as if he was in sound sleep. (1-17)

103. Kumbha Brahmin's re-appearance

Remaining in nirvikalpasamadhi, Sikhidhwaja was like a log of wood and a mass of stone. Choodala going to the sky, leaving aside the illusory form wore the form of a beautiful lady. She went to her kingdom to her capital and to her harem. As usual she began ruling the kingdom. After three days, she went to the sky, wore the form of Kumbha Brahmin and went to the forest where Sikhidhwaja lived. She saw Sikhidhwaja there in deep samadhi like a tree in a picture 'Lucky, he is in peace, happy and of equality. I will make

him wake up from the Paramapada' Why should he leave his body now? For some time more he shall live with his kingdom or in the forest. Then both of us together will leave the body and attain the Paramapada. May his knowledge not reach its pinnacle now. 'So thinking Choodala went near her husband and roared like a lion again and again. She moved him with her hand. He was unmoved. She thought thus: 'He is so immersed in samadhi. How to wake him up? Or why should I wake him up? Let him be so. If he attains Videhamukti, I shall follow him. She again thought as under: I shall first see if there is any residue of his mind; which will be the seed for his waking up. If he wakes up, he shall continue as jivanmukta; I shall be with him so; If he attains Videhamukti, I shall follow him. She then examined her husband by touch and test. She was able to understand that there was the residue of the mind.

Rama :-' How could she know that there was the residue of the mind of Sikkidhwaja whose mind was fully at peace, who was like a log of wood or a mass of stones and who was in deep contemplation?

Vasishtha:- * Rama, by observing with a subtle mind and with an eye of knowledge, she was able to understand that there was the residue of the mind the cause for the enlightenment of the heart, like the flowers and fruits in the seed. The one whose mind is devoid of actions, who has no dualism or non-dualism, who is firmly established in the form of the Self, the sat and the Chit will not have his body ever-injured. His body has no rise and fall, it always remains the same with equilibrium and tranquillity. Only the body of the one who has duality and whose mind is immersed in activities will have changes like growth and decay, but never the body of one who is in samadhi. Just as the Spring Season is the cause for flowers, for the existence of the world, the state and deed of the mind is the cause. When

there is the seed for another birth, the residue of the mind, the mind goes from one body to another body. Even if it is controlled for a while, Joy, sorrow anger etc cannot be controlled. When the mind is in absolute peace, the body, that gives up all changeables like the sky will not trouble the man. When the water is calm, there will be no waves. When the mind is at peace attaining equality, it will have no growth or decay and the defects of passion etc. As long as the past *prarabdha* remains, the residue of the mind of the *Jivanmuktas* remains; with the extinction of the *prarabdha* the residue vanishes. The body in which there is no mind and no quality, is dissolved by death just as the ice-drops are evaporated by the heat of the Sun. *Sikhidhwaja's* body is, though mindless with lustre and fine sentiment (*sattwa*): hence it will not decay. 'Thus, *Choodala* seeing the body of her husband, and not leaving her body began to think thus: 'I shall enter his mind, the all-spreading and all-pure, wake him up soon though he wakes up himself for long so that I need not be alone. ' Thus deciding *Choodala* leaving her body entered the body of her husband and stayed firmly in his endless *Chittatwa*. She moved his mind and separated it which joined like water and milk with the one *Chaitanya* and entered her body like the bird enters its nest: She wore again the form of the *Kumbha brahmin* and sat on a bed of flowers singing the same hymns that resemble the sound superior to that of the black bees. Hearing the sound the mind of *Sikhidhwaja* became awakened like the lotus-lake in the Spring Season- Just as the Sun makes the lotus-lake flourish, the opening of his eyes made his sight flourish. He saw before him *Kumbha Brahmin* with the divine body that was like the personification of *Samaveda*, ' Lucky I am. The sage came to me again by himself. ' So saying he offered flowers to him, and said 'Our entering into your noble heart is our good fortune. Or you might have come to shower

your grace upon us. Your arrival must be to make us sacred: if there is any thing else please tell me.

Kumbha;- ' From the moment I came to you my mind has been with you firmly established. I could not be so even in beautiful heaven. I am happy with you only to see you and be with you I came. I have none dearer and nearer than you, friend, relative well-wisher, trustworthy, follower or student.

Sikhidhwaja :- ' Sir, I am extremely lucky, for though you are the renouncer of every thing every association, you desired my association. Sir, this is the best forest; these are beautiful trees, myself your worshipper. Please stay on here if your heaven does not satisfy you. By your words and grace, I am enjoying bliss of repose which I am sure is not available in heaven. Share my repose and enjoy here as in heaven if not more than.

Knmbha;- Are you able to rest in the Paramapada? Did you give up samsara full of sorrow and differences? Are you able to shun samkalpas which appear good by indiscretion and earthly enjoyments of a mean nature completely? Is your mind at peace with no joys and sorrows in likes and dislikes, but enjoying the pleasures that fall on you on their own accord?

Sikhidhwaja:- By your grace, I attained the state above-
drisya I saw the end of samasara and attained the highest. After a long time, I was in absolute rest for three days unhindered. I attained the eternal satisfaction and contentment. No more instruction is needed. Everywhere in every thing I am all-contented, woeless, unwearied. I realised which was not realised previously; I attained that which could not be attained previously; I gave up that which I should give up, my mind, devoid of vasanas is immersed in the Atman. Except the Atman, I do not find any thing else. I am now devoid of all defects and diseases of

samsara, illusion, fear, passion etc. I am ever elevated, all-equal the all-sameness, all-elegant, all-embracing all-souled, devoid of all creations, all-pure like the sky, the all-one everywhere, I shine resplendent. (1-61)

104. The Behaviour of the jivanmukta

Thus engaged in philosophical discussion, they were in the forest for some time. Then they went up a mountain forest with a lake and with the Saarasa birds which shone like the nandana forest. They got down and roamed again in the fine forest, leading the life of the Jivanmuktas. Both of them went to another forest roamed in peculiar places with lakes, shores, shrubs, hills and hill-tops; they saw rivers, countries, towns, forests, hermitages, pilgrim centres etc. With mutual friendliness, mutual joy and inspiration and with mutual praises they were together, They worshipped together gods, manes, dined together and experienced heat and cold; they remained as good friends. Even the great winds can not move the Sumeru; thus, they were never adversely influenced by narrow-mindedness and petti-mindedness. Sometimes their bodies were filled with dust; some times with sandal paste some times with good ornaments, some times ashes, sacred some times they wore fine dress, some times leaves-dress and some times flower-dress they wore. In a very short time, the king became equal with Kumbha due to the same serene mindedness and the glory of the mind devoid of vasanas

Choodala thought in her heart of hearts. thus 'My husband is now broad-minded unaffected by the beauty and passion of the forest. This state dawned on him very naturally. The Jivanmuktas should not confine themselves only to passionlessness; it will be great foolishness to be so- My husband is now fine, young and active; many bowers of flowers and leaves are here. The weather is fine. At such time as this, to be passionless for a woman is

a sin. In the sweet bowers if the lady does not enjoy the union of her good husband she is no lady at all. Fie upon her who does not enjoy the bliss of union with her dear husband at a congenial place like this. If unblemished and natural enjoyments fall upon their own accord, what will a jivanmukta gain by being far away from them? So, I shall now devise a plan by which my husband gives me the best bliss of physical union. 'She said to the king thus just as a lady-koel speaks to her dear husband- 'Sir, this is the fascinating Chaitra month, the first day of the first quarter. There will be a good conference in the court of Indra of gods and saints attending in good numbers. I have to go and be with my father inevitably. Etiquette must always be observed. Be here in the new flower-garden awaiting me impassionately. I shall return to you this evening itself. I have better happiness with you than in heaven,' 'Thus saying Kumbha gave the king a bunch of flowers as a token of love and friendship. 'Please return quickly said the king. Choodala flew to the sky like a waterless cloud in the sarat season. Going on the sky-way, like the cloud showering snow-drops left down a handful of flowers to her husband. The king looked at her like the peacock looking at the sky. The love of the wise is consistent, and constant. Going beyond the sight of the king just as the disappearance of the whirl-winds makes the water still, Choodala wore her feminine form leaving the form of Kumbha. She reached her capital, shining bright with the creepers like the kalpa tree, with flags flying gaily and fascinating like heaven. Just as the goddess of the Spring enters the tree surrounded by creepers, she entered her harem surrounded by women, unseen by others. Attending to the urgent affairs of the kingdom, like the flowers and fruits falling from the tree, she came and got down before the king, in the form of Kumbha. Just as the Moon covered with the fog makes the sorrowful lotus black coloured, the face-Moon of Choodala, sorrowful in the middle of the forest appeared as black-faced. The king getting up said, 'Son of god

how is it that your face is filled with sorrow? Kumbha, giving up your mental worry please take this seat. Just as the lotus does not take the wetness of the water, philosophers like you will never attain the Joyous or sorrow-stricken state. , Kumbha sat on the seat and said in a low voice thus. "Those who are not yet free from prarabdha, being of equal mind do not enjoy the pleasures that fall upon them; they are fools but not philosophers. Fools who are not knowers run away due to their foolishness from the natural states of joy or sorrow. As long as the sesame seeds are there, there will be oil in them; as long as the body is there, so long there will be states of joys and sorrows. One who cuts off the states of the senses of action, is one who cuts off the sky with a sword. The sorrows of the body during the stages of life must not be felt by the force of knowledge; that is the conquest of sorrows but not feeling sorrow by forcibly controlling the senses. As long as the body remains, even the knower of Self must be attending to the actions of the senses. but by the senses of knowledge like the mind one must keep up equality and tranquillity. Even Brahma and others observe this principle. This is the force of divine ordination, Niyati. Water runs towards the ocean; all beings wise or ignorant run towards Niyati. The wise keeping up equality and tranquillity do actions with their limbs as long as the bodies remain fully observing Niyati. The ignorant with confusion worse confounded swept away by the stages of joys and sorrows, getting lakhs of births and bodies follow the Niyati. All the beings must and should undergo the result of their prarabdhakarma in such and such a way as is written on their foreheads. Therefore either for the knower or the ignorant the experience of prarabdhakarma is inscrutable and inevitable. (1-49)

105. Kumbha's womanhood, Choodalatwa

Sikhidhwaja:- Sir, when this is the course of Niyati, why did you undergo worry though being the son of god?

Kumbha:- 'Please here my story in heaven; revealing one's own sorrow to his friend reduces it to some extent, just as the black cloud raining water becomes white. Just as impure water becomes pure by the paste of the karaka seed, the mind becomes cool when the dear friend sympathises hearing his sorrow. After giving you a bunch of flowers I went to heaven on the sky-way, I sat with my father in the assembly; after the meeting came to an end, I took leave of my father reached the sky following the path of the horses of the Sun's chariot; he took a different way I took another way. I saw sage Durvasas through the clouds full with water; he was with the arm-ornament shining like a lightning, he was covered by a black cloud resembling black-dressed love-lorn lady; the sandal paste over his body was washed off by the water. He was going to his dear lady, the goddess of penance. I saluted him and said 'As you are covered by a black cloud, you appear to be an abhisarika, a lady lorn with love going to her illicit lover.' Hearing the words, the sage grew angry with me and said 'You dared in cut jokes with me: I curse you to be a woman at night's with long luxurious hair bulky breasts and fascinating looks.' Hearing the curse I thought of apologising but he soon disappeared. I came here thus sorrow-stricken. During nights I will be a woman with long hair, bulky breasts and other limbs, How can I spend the nights? How can I sit near my father as a lady? How terrible is the state of beings in the world? I shall be the object of quarrels between young men for my hand; every young man wants to elope with me; so they fight with each other for me, How can I behave by being a woman at nights before the god, god-teacher and the brahmins with shame and shamelessness?

After a while, Kumbha took courage and said 'Why should I feel like a fool? If my body becomes feminine, what harm is there for my soul? My body experiences the results of actions and not myself, the soul.

Sikhidhwaja:- Of what use is there for your worry? Let any thing fall on the body; it has nothing to do with the soul. Joys or sorrows ordained by Niyati are only for the body never for the soul, When the destroyer of sorrow is himself sorrowful who will cure the sorrows of others? This is not your sorrow You spoke words fit for a sorrowful man. Be of equality and equilibrium and joyous, Thus they lived consoling each other, being friendly in the forest. Just as the lamp becomes extinguished with the lack of oil with the end of the time of day, the Sun set as if to give Kumbha femininity. Then with the affairs of the people, the lotuses also became closed. The paths of travellers became dim. Theirs and the hearts of their wives also became sorrowful due to separation. The earth gathering all birds at one place, full with the diamonds of stars resembled the sky The Chakravaaka birds making sounds and the black-bees singing songs began to fly towards the sky filled with stars laughing at the blossomed lilies. Both of them got up and saluted dawn with the rising Moon, offered the evening prayers and stayed in the middle of creepers and bushes. Kumbha began to become a lady and said to Sikhidhwaja thus: 'Oh king, see I am becoming a lady, walking as if falling, melting, feeling shyenss. See my hair growing like the darkness with the garlands of stars; see my breasts growing like two buds of lotuses facing the sky; my dress grows to the feet down. The ornaments, gems and garlands fit for a lady are coming out from my body. Just as the flowers come out of the branches of trees, sarees and jackets fit for a lady are coming out from my body. Like snow filling the mountain, smooth silk-clothing as bright as the moonshine are coming out of my head. See. I possess the limbs of the lady now. I became a full-fledged lady; how difficult it is. See I have become an young beautiful lady' 'So saying, Kumbha became sorrowful; the king also was so. After a while Sikhidhwaja said 'How difficult it is: You became a nice lady; since you are a realised

soul you are able to understand the effect of Niyati. You should not be sorrowful for the inevitable happening. The stages of happiness and unhappiness are only for the body of the wise not to their soul; but they enter the minds of the ignorant.

Kumbha:- 'Oh king, you are right. I do not feel sorry for the happening; let me be a lady during nights, Who can escape divine ordination?' Thus, reconciling they spent the night together sleeping on the same bed untouched. Again the morning gave Kumbha the masculine form. Thus Choodala first became Kumbha and next became the lady at nights and both lived as friends. They both roamed on the Kailasa, Mandara, Mahendra, Sumeru, Sahya mountain-tops unobstructed. During nights she used to behave like an unmarried lady and during days like Kumbha the bachelor Brahmin. She lived happily with the king as a dear friend, (1-50)

106. The Marriage

Kumbha said to the king 'Sir, every night I am becoming a lady. To fulfil the aspirations of a lady, I want to give myself to some one in marriage. In the three worlds you are my friend and husband. So please marry me and let me serve you as husband during nights. I want to enjoy the happiness of a lady with you, who are available with no effort. Please do not say no. This marriage and happiness of man with woman has been there from times immemorial. What harm is there if we enjoy marital bliss? Both of us are the conquerers of likes and dislikes, joys and sorrows and the fruits thereof. Therefore let us be wedded.

Sikhidhwaja:- 'I neither gain nor lose any thing by this. So, do as you please, As my mind is full of equality and equilibrium and I see the Atman in every thing ever, your will is my will.

Kumbha:- 'Thanks. To-day itself is auspicious, the full-moon day in the month of Sravana. To-night when the pure Moon rises, our marriage in the Gandharva method will be solemnised on the beautiful peak of the Mahendra Mountain in the cave of gems and rubies, with the diamond-lamps shining bright, with the merry dance of the creepers of the forest, fascinating with flowers, while the Moon and his star-wives gazing and blessing us. Let us gather from the forest things very suitable for the solemn occasion.

Both of them then set out to gather gems, flowers etc. They soon did so. Just as the accumulation of good gathers all joys and happiness at one place, they gathered many things on another peak. Both of them took their bath in the sky-ganges one making the other take the bath. After their sacred bath, they worshipped the gods, the manes and the saints. They were neither interested nor disinterested in doing acts or non-doing. They were satisfied with the nectar of knowledge: they did eat to observe the etiquette of the world; they ate food created by their divine power. Wearing the dress supplied by the kalpavriksha, eating the fruits they came to the place of marriage. Meanwhile the Sun as if interested in their marriage set. After performing sandhyavandana and aghamarshana rituals, they saw the brilliant stars on the sky as if to see the marriage-function. Their dear friend the night with the blossomed lilies appeared as smiling raining drops of snow. Just as the creator established on the sky the Sun, the Moon and the stars, Choodala established many diamonds on the peak of the mountain. Taking the form of a lady, Kumbha with sandal paste, camphor etc, with garlands of gems and flowers, bunches as ornaments fine dress from the Kalpavriksha, fine dress etc decorated Sikkidhwaja with gems-bedecked crown. Kumbha became a full-fledged lady with the fascinating looks and very beautiful appearance, filling with joy and grandeur. She came-

the king just as Rati approaches Kamadeva Cupid. He was like the rising Sun. She said 'Sir, I am Madanika your wife; I am saluting at your feet' 'She saluted him 'Adore me with ornaments; light the fire; accept my hand. You are so beautiful that I am vrey infatuated. You defeated as it were Kamadeva at the time of the marriage of Rati. Your necklaces appear as the rays of the Moon. The garland around your neck is like the Ganges on the Sumeru in brilliance. You are splendid with your hair decorated with the Mandara flowers just as the golden lotus shines with the fickle black-bees and the filaments of flowers. You are defeating the Sumeru, the gem more by the rays of gems, flowers, your natural beauty and effulgence eternal. 'Thus forgetting the previous conjugal love, they praised each other's grandeur and were pleased. The king decorated Madanika making her sit on the golden throne with his own hands himself also sitting on it. He said 'Lady, dressed with the finest clothing, decorated with the finest flowers, gems, garlands, necklaces etc with sandal paste and scents you are shining like the goddess Lakshmi newly born. The same glory and happiness which Indra had with Sachi, Vishnu with Lakshmi, Siva with Parvati, I shall have with you; you shall have with me.'

Madanika shone-like Padmini, with breasts like lotus buds, eyes like moving black lilies, splendid with serene smell and stable with the songs of the black-bees. The king said 'Your hands are like red leaves; your breasts are like bunches of flowers; you are yielding many fruits; You are the Kalpaka-creeper. Your limbs are cool like snow and pure like the sky, your smile is like the moonshine. By looking at you I feel all-joyfulness. Come along. Decorate the marriage-ground with your own hands. 'Then both of them decorated the marriage platform with flowers, gems, pearls, coconuts and tumblers full of water from the sacred Ganges and other rivers. In the middle of the plat-

-form they lit the fire with sandal sticks, rounded the fire with reverential awe and sat before it. Offering sacred food to the Fire-God, the king accepted his dear lady with both hands. They shone with all glory like Parvati and Paraneswara. They rounded the fire again with folded hands. With knowledge full they offered their hearts to each other. With a beautiful smile on their faces they rounded the Fire-God again, offered sacred things and were quite happy. With faces shining bright like the face of the full Moon, they entered the auspicious flower-bed, previously prepared. The Moon entering the middle of the sky spread his cool rays on their bed. With mutual joy and admiration, they both awaited the auspicious moment for coalition. They then entered another cave fully decorated with flowers, with lamps of diamonds, and made golden. They entered the bed of mandara and other flowers with good height as an aeroplane, created by their samkapa. It was like the flow of water of the ocean of milk, beautiful like the moonshine, wide and pure. They were like the reflections of Cupid and Rati, their bodies emitting fragrance of exceptional scents, the very beautiful couple shone like the Mandara in the ocean of milk. With extremely affectionate and amorous exchange of words and stories, with ever-fresh quite satisfying love acts, they spent the night as if a minute. (1-70)

107. The Appearance of Indra

After the night, when the Sun entered the sky, Madanika became Kumbha. As they enjoyed divine bliss, they became divine, Full with ripe fruits, shining with fruits and flowers, the happy forest-life they led as dear friends during the day and dear couple at night. Like the lamp and lustre they were always together and never separated. In the forest-bowers, in the

caves of mountains under the shades of the tamala trees, in the forests of the Mandaaraas, on the mountains of Sahya, Dardura, Kailasa, Mahendra, Malaya, Gandhamaadana, Vindhya, Lokaa-loka etc they roamed and enjoyed divine bliss. When the king slept Choodala used to go once in every three days to her capital and ruled the people. Then she used to return to her husband. Both of them during the day used to adore each other with flowers, and lived with all contentment. They remained on the Mehendra Mountain, full with the beautiful Sarala trees in the cave-houses the walls of which were bedecked with gems and rubies and worshipped by the gods and kinnaras, for a month. They stayed on the western shore of the Mainaka forest with fruits and flowers within the reach of the hand, surrounded by kalpa-vrikshas and fine with creeper-bowers, for two months. They stayed for a month in the Jambu on the Meru Mountain on the golden shore of the Jambu river, drinking the intoxicating juice of the Jambu fruits. Thus, they stayed for ten days in the Northern Kuru country, twenty seven days in the Northern Kosala. Moreover, they stayed and enjoyed for some days in the countries of various kings as friends during the day and as wife and husband during the nights. Choodala wanted to test whether the king was immersed in the pleasures of the flesh or quite disinterested. She then created an illusion in which Indra with fair heavenly nymphs and damsels and they visited the hermitage of Sikhidhwaja. Sikhidhwaja worshipped Indra and asked 'May I know the cause of your going over here taking all the trouble from the high heaven to this earth down?

Indra :- 'Just as the birds entangled in the net are drawn towards the hunter, we are drawn to you by your virtues from heaven. Come on. We shall all go to Heaven where all are awaiting your presence. The gods and goddesses are enamoured of you hearing your name and fame. Please accept the siddhis called

paaduka, Gutika; Khadgarasa etc and reach heaven through the Path of the Siddhas. There you can very well enjoy all pleasures of heaven as a Jivanmukta, To invite you there, I came here with my retinue. Great souls like you will never show disrespect by rejecting pleasures that fall on them unsought; they never desire or aspire for pleasures that would not come to them. Just as the great worlds will be sanctified by Vishnu, by your entrance Heaven becomes sanctified.

Sikhidhwaja .- 'Sir, to me every place is heaven-like. My heaven is all-spreading; it is not confined to one place, I am all-happy, always everywhere. My mind is free from desire; so, I enjoy bliss ever everywhere. I do not want your heaven or its bliss. I regret my inability to accept your invitation to visit heaven.

Indra .- 'Sir, to great intellectuals and fully realized souls like you enjoyment and non-enjoyment are equal. But I believe that for good men till the end of prarabdha, the acceptance of pleasures is worthwhile.

The king kept quiet. Indra said that it was better for him to return to heaven if the king is not willing to accompany him. While the king was replying 'Not now' but 'later O,' Indra disappeared saying 'Victory to Kumbha' As the wind ceases, all the waves with foam etc subside, Thus, with the disappearance of Indra, all his retinue, the apsaras etc disappeared (1-32).

108. Choodala appears in her true form

Withdrawing the illusion of Indra, Choodala said to herself 'I am happy that the king is not conquered by the desire for enjoyments of the heaven. He was not enamoured of Indra's invitation. He remained as calm as the sea. He worshipped Indra observing all etiquette. I shall do another test and see if the king is immersed in attachment and anger. 'During

the night, after the Moon rose in the sky, Choodala took the form of Madanika. when the breeze was cool, when the king was in contemplation on the shore of the river and entered the sweet bower of the forest - goddesses filled with fragrant bunches of flowers and beautiful with the creepers of the Desire-Yielding Kalpavrikshas, on the flower-bed specially made with a paramour nicely created embracing his neck, covered with flowers and was in an amorous mood. Just then Sikhidhwaja came out of his contemplation, searching for his love saw the situation. He saw his wife's lover in the fond embrace of his wife, his chest covered by her long fair head-hair, having all his body scented paste of the fine sandal-wood, golden coloured, with his ornaments scattered due to his movement this side and that, having the hand of Madanika as his pillow, shining with the head-hair of Madanika on his ears and cheeks. He clearly saw their mutually fond faces with smiles of love, embracing again and again very tightly each other with acts of love, wearing very smooth and thin dress, mutually love-lorn and mutually exchanging love mutually turned against each other, very happy with the intoxication of mutual love, beating each other with fine flowers, his hands crushing her turbulent bulky breasts. Without any envy or perturbation, happy at their mutual happiness, the king said 'How happy are you; be happier still. I do not like to disturb you and hinder your pleasure; do not be afraid of me; I am going.' So saying he went away.

Choodala in a moment withdrawing the illusive world, as Madanika came to the king with a face clumsy with coalition with her lover and confused fearing its effect. The king was in contemplation, with half-closed eyes. She hung her head in shame, stood before him with no word good or bad. After a while, coming out of his samadhi with a cheerful face Sikhidh-

waja said 'Lady, who disturbed you from your bliss to come away leaving your lover aside, finishing your act of great love? Were you quite happy with your lover? All beings try to achieve joy and happiness. I am not in a hurry to meet you. Go again and please him and be pleased with him because in the three worlds mutual love is impossible between pairs. I am neither perturbed nor disturbed by your act because a dear thing in the world must be to the use of all. Myself and Kumbha are friends with no passion. You are cursed by Durvāsa; do what pleases you most.'

Choodala said 'King, you are right. The intrinsic nature of a lady is peculiar; it is vascillating; the lady's desire for sex is eight times greater than that of a man. Knowing this, kindly do not be angry. When you were immersed in your meditation this love-lorn young man desired my coalition and begged of me for it. I was also inclined for it naturally. Married or unmarried, no lady can say no to an young man when alone and in privacy. The absence of beauty in a lady is the reason for man's neglect of her. A beautiful young lady is the desire of every young man. A love-intoxicated beautiful young lady and an equally love-intoxicated young man find each other in privacy or loneliness the anger of the elders, the prohibition of the Sastras, the infamy of the people the idea of chastity can never obstruct their desire unfulfilled, I am a lady, weak and foolish, the culprit so please excuse me for my wrong-doing, because the great are famous for their excusing the wrong-doers.

Sikhidhwaja :- 'Lady, I have no anger just as the sky has no tree in it, As per the worldly etiquette, I will not treat you as my wife, when you become a lady; but we shall be good friends as before when you are Kumbha.

Finding the king coming out very successful in her test, She was very much pleased with his Oneness; devoid of attachment

and anger, She thought thus 'This my husband is full with Oneness. Detached and dispassionate, he became a Jivanmukta, Great pleasures, great powers, joys and sorrows, riches and poverty can not shake his mind. Peace, courage, contentment, patience and other virtues of a Jivanmukta, all what I desired him to possess are coming and staying in him. I will show my real form to him.' Kicking off her form as Madanika, she appeared as Choodala in full, like a gem coming out of the gem-box. She shone like a bright gem before the king. The king was happily stunned to see Choodala before him. Like the lake of lotuses in the Spring Season, like the goddess of fortune coming to the earth, like a bright gem coming out of the case, the king saw Choodala, his better-half. (1-39)

109. Choodala establishidg her identity

Sikhidhwaja :- 'Oh fair lady who are you? Wherefrom have you come here? Why and how long have you been here? By looks smile and humility, you are like my dear wife Choodala. Are you?

Choodala :- 'Yes, Sir, by all means I am Choodala undoubtedly. I am before you with my natural original body. To enlighten you, I had the forms of Kumbha etc. From the time you left the kingdom and reached the forest, all my efforts were to enlighten you. I taught you taking the body of Kumbha. My taking the forms of Kumbha, Madanika etc was to enlighten you the forms were illusory, not real. Now that you became a full fledged Jnani; understand all this by your contemplation.

Sikhidhwaja sat in a fit posture for contemplation and saw every thing from the renouncing of the kingship to the present moment in full by a minutes' time. Overpleased, his eyes became aglow; his body and shoulders became fascinated, with all love and affection, shedding tears of joy tightly embrace after a long

time Choodala just as a male mangoose embraces the female mangoose. The overflowing joy of both at the time of mutual embracing and exchange of sincere love, even the thousand-headed Vasuki can not describe with his thousand tongues. Like the Sun and the Moon joining together on the no-moon-day, their bodies became wet with sweat and sweet joy. Like two statues joined together they remained so for a long time. Later with hearts full with nectar, becoming inanimate by the excess of joy, they slowly came out of the embrace. They remained silent for a while with too much of love and affection looking this side and that side. The king placing his hand on the fine cheek of Choodala said 'Sweet lady, the pure and sacred love sweeter than the sweet nectar, you showered on me. You have undergone innumerable troubles for my sake for long. Your intellect with which you uplifted me from the deep pit of *samsara* has no peer. Before the glory of your virtues, I am reminded of the glory of virtues of Arundhati, Sachi, Gowri, Gayatri, Lakshmi and Saraswati. Intellect, glory, lustre, patience, friendliness and kindness are famous in famous ladies. Of them you top the list. By every effort you enlightened me. How can I repay the debt of my gratitude to you? The chaste ladies of noble families can uplift their husbands fallen deep down to the depths of the ocean of *samsara* and illusion. Great spells and famous *Sastras* are not as powerful as the chaste ladies of noble families in uplifting their husbands and making them cross over the ocean of *moha*. An intelligent chaste lady is to her husband the best associate, obedient brother, dear friend, faithful follower, great well-wisher, all-riches, divine happiness, guiding *Sastra*, sweet home, intelligent servant and all in all. Hence one must worship such a wife, adore her since the happiness of this world and the next world is in her. Conquering desire crossing over the ocean of *samsara*, you made me conquer all desire, and crossing over the ocean of *samsara* you made me conquer all desires and cross over the ocean of

samsara, How can I repay my debt of gratitude to you? I treat you as the best chaste lady of the world. You are peerless you top the list of chaste, virtuous and intelligent ladies, of the world I believe that Arundhati etc are angry upon Brahma who created you with all virtues. You are the golden box of beauty, virtue, humility You are a great lady. Come let me embrace you once more as I am infatuated with your virtues.

So saying he drew her near and tightly embraced Choodala and said :- 'When you were vainly engaged in fruitless actions, I went and wept for you by enlightening you, I achieved my selfish end, hence no respect is needed to me.

Sikhidhwaja :- 'I wish that all noble ladies achieve the same selfish end which you so greatly achieved as this.

Choodala :- 'Dear Sir, have you crossed over the ocean of samsara and do you take complete rest on the other shore? Have you realised the only one. Truth? Are you still in ignorance with thoughts 'I will do this; I will not do that. I shall achieve this etc?' Are you able to smile at those petty thoughts of past ignorance? As there are no hills in the sky, let there be no wretched avarice, foolish thoughts and criminal designs. How are you? In what are you established in full? What is your desire now? How do you think of yourself as you were before?

Sikhidhwaja :- 'Fair lady, I am as you are well established in discrimination and in the all-one reality; What you now experience, I also experience- I am now desireless, effortless, aimless like the clear blue sky. I am at peace. I am paramarthaswaroop, I am the Chidatman, devoid of all illusions and ego. The mind which can not be conquered even by Hari, Hara etc. I conquered and confine myself strictly to the stage of ever-

blessedness. I remain as the Chinmatra without thinking any thing else, I am I firm and happy in my own eternal state of Ever-Blessedness. I am rid of the illusion of samsara. I am neither satisfied nor dissatisfied. I am neither the big form nor the subtle form. I am the form of the only reality. I am the ever lustrous sans growth or decay. I am of the all-equal, the ever-Calm; I am the destroyed of the unevenness of the world; I am all-even. I am mindless I am the form of all. What I am I am; I can no say more. You are my Teacher. Salutations to you. By your grace I crossed over the ocean of samsara. I am as pure as hundred times purified gold. I am immaculate, peaceful, happy, elegant conqueror of the senses, dispassionate, intelligent without vasanas above every thing, all-spreading and Sky-pure.

Choodala :- 'Then what is it that you like now?

Sikhidhwaja :- 'I have no likes and dislikes, now. What you do, I know only after coming out of samadhi. Whatever you do, what is dear to you is dear to me. So please do as you please. I have no attachment or detachment or recklessness. Do what you do. Just as the gem accepts reflection I accept that which falls upon me, if it is not ignoble. I praise none; blame none. Do as you please.

Choodala : - 'Then hear me and do accordingly. We both have the absolute knowledge of oneness and hence without any ignorance whatsoever. We are as pure as the sky devoid of any longing. We have neither the desire for nor the hatred for the pleasures of kingship, both are equal to us. If the senses enjoy the objects of their pleasure, what joy is there for the Atman? The knower accepts pleasures with no attachment or interest. Let us continue to be the same as were first, next and the end, to experience the residue of our prarabdha. Let us rule over the kingdom and at the end attain videhamukti, liberation after the fall of the body.

Sikhidhwaja :- 'How were we in the beginning, middle and at the end? How can we be after experiencing the residue of our longevity and prarabdha?

Choodala :- First, next and at the end we are rulers. Leaving aside attachment, and avarice, let us become rulers again. Be king in your own capital for your own kingdom. I shall be your coronation-queen in the harem. Then the kingdom shines; the capital will be aglow; the people will be happy. There will be dance of joy everywhere; flags fly joyfully; trumpet-sounds predominate; bunches of flowers and groups of creepers flourish; there shall be the Spring beauty everywhere again.

Sikhidhwaja :- 'Lady, we are capable of living in heaven, where the the riches and pleasures are innumerable, Can we not live there?

Choodala :- I have no love lost for pleasures and riches. What I get get naturally I like. Neither heaven, kingdom nor action gives me joy. Hence, I am happy in my own real state. This is good; this is bad this distinction vanished from me long ago. I am at peace in equal mindedness.

Sikhidhwaja :- 'Right you are. We have nothing to do with acceptance or rejection of the kingdom Without the idea of joy and sorrow, let us be happy.

Thus talking with each other, they spent the day. As they were devoid of vasanas, they were neither pleasure-loving nor pleasure-hating. They worshipped the evening dawn. During night they slept together with fit acts of love as Jivanmuktas, The night passed off, as if in a moment. as they enjoyed the happiness of Bhoga and Moksha, bliss and 'blessedness. They talked of Moksha as the time though long moved fast. (1-76)

110. The Nirvana of Choodala and Sikhidhwaja

Then the Sun rose like the gem from the box making the world devoid of darkness. Like red-coloured eyes the lake of lotuses blossomed. People engaged themselves in their activities; the rays of the Sun spread everywhere. The couple performed the duties of the morning dawn. They both sat on the golden cave-like seats of flowers and leaves. Then Choodala wished that the gem-bedecked pot before her should be filled with the waters of the seven seas. It so happened. With it she performed the coronation ceremony of her husband who sat turning to the east. By her yogic power a golden throne arrived there. She made him sit on it. As he sat she said 'Sir, you have now to leave aside the peaceful, saintly demeanour and assume the dignity and glow of the rulers of the eight quarters Indra etc.' The king said 'Yes' He assumed it. Next, Sikhidhwaja said 'My dear, I will perform the coronation ceremony of Queenship to you.' So saying, taking his bath, making her sit on the throne of the queen, the king said 'Queen, by your wish, create a great army for me' She did so just as the rainy season creates great clouds. At once, with great elephants and horses, with banners filling the sky, with the blowing of trumpets, dispelling darkness with the light of the gems of their head-dress, with the sound reverberating, they saw a great army. With subordinate kings following, protecting him the king and the queen sat on an excellent chariot. With footmen, cavalry etc following, the army with the king and the queen, with chariots accompanying, like gust of wind piercing through the hills goes forward started to the capital. Passing through the Mahendra mountain, observing hills, countries, rivers, pretty villages, the king showing the beautiful ways, the king reached his beautiful capital within a short time. Knowing that the king and the queen are returning, the ministers, subordinate kings etc anxiously awaiting their happy

arrival, with the army went to the king. With both the armies the king entered his capital. The ladies of the town filled the king with flowers and other auspicious things, The king and the queen passing through the important streets reached the royal palace spread with royal flags, decorated with pearls with fair young dancing girls, resembling Kailasa on earth. The king received with joy his ministers and important persons with due reciprocation of their goodwill. For seven days there were joyous celebrations. The king then attended to all the affairs of the state; in the harem, he pleased all and was pleased by all. After ruling over the kingdom justly for many years he along with Choodala became reluctant to the existence of the body. Leaving aside their bodies, both Choodala and Sikhidhwaja attained Nirvana, the Blessed State of never returning. Without fear or favour, without attachment, jealousy, sorrow he ruled dispassionately, conquered death, becoming all-even.

Rama, thus Sikhidhwaja becoming the crest-jewel in the garland of very great and glorious kings, enjoying the pleasures of the world, becoming one with the sat, attained immortality. Like him you also do all acts that fall on you dispassionately and remain firm in samadhi or enjoying the pleasures and attaining Emancipation be eternal and the model for all kings. (1-30)

111. The Story of Kacha

I told you the whole story of Choodala and Sikhidhwaja. If you follow the essence of the story, you shall have no grief whatsoever. Have no attachment, passion or anger; stand firm in the path of full bliss and like Sikhidhwaja ruling the kingdom be ever emancipated. Kacha, son of Brihaspati also attained salvation thus.

Rama :- 'Sir, kindly tell me how Kacha, the son of Brihaspati attained salvation briefly.

in the path of full bliss and like Sikhidhwaja ruling the kingdom be ever emancipated. Kacha, son of Brihaspati also attained salvation thus.

Rama :- 'Sir, kindly tell me briefly how Kacha, the son of Brihaspati attained salvation.

Vasishtha :- 'Then hear me attentively. After leaving aside boyhood and entering the stage of youth, Kacha finishing the final courses in all subjects approached his father and asked 'Father, the knower of all dharmas, please tell me how the jiva tied by the thread of life and imprisoned in the cage of samsara can come out of it.

Brihaspati :- 'Dear son, the ocean of samsara, the place of all crocodile-dangers can easily be got over by all-renunciation happily. Para Hearing his words. Kacha renounced every thing went to a lonely place. Brihaspati never felt sorry for Kacha's separation because the great souls remain steadfast in meeting as well as parting. After eight years in a big forest Kacha met his father, who embraced him with all affection after his son worshipped him.

Kacha :- 'Father, I renounced all since eight years. So far I am not at peace absolute.

Brihaspati :- 'Renounce every thing.' So saying he went away to heaven, Kacha then left his tree-bark-dress also and became as pure as the sky at the time of Sunrise devoid of stars the Moon etc. For three more years he lived in another forest naked in a cave to protect himself from the inclement weather etc. He met his father again and felt sorry for his inability to be at peace. Brihaspati said 'The mind is the all in all. Renouncing it is renouncing every thing. Renounce it and be happy. , So saying, he disappeared. Kacha tried his best to find out the way

for the renunciation of the mind. Unable to find it out, he thought of his father. 'The group of things like the bodies etc is not the mind. Then why should I vainly renounce the dispassionate bodies etc. I Shall go to my father to know as to what constitutes the mind. Then I will renounce it,' he thought and went to his father and requested him to tell him the nature of the mind so that he will renounce it for good. The father replied that the ego in man is called the mind.

Kacha :- 'Father, how can ego be the mind? It is an impossible task to renounce it, I feel. Tell me how to renounce ego

Brihaspati :- 'Son, there is no difficulty at all. To conquer ego is easier than crushing the flower and closing the eye. The ego is the result of ignorance; it can be conquered by knowledge. Just as the illusion is false, ego is false; like the ghost to the boy, though it is non-existent, it appears to exist. The serpent in the rope, the water in a mirage and the ego in man appear falsely. Like the appearance of double-moon to the diseased eye, ego appears as existent though non-existent. What is existent is only the Atman, the One, the beginningless and endless, as pure as the sky, the form of experience to all and only the Chit. Ever and anon, in all beings, in the form of lustre, the Atma alone, like water in the moving waves of the ocean, exists. Ego can not be in such Atman' Can water come out of fire? Drive away the vain thought and belief that exist as 'I' 'he' 'this' 'that' etc. Indivisible by time, place, etc. the all-pure, the Ever shining, the all-Spreading the source of all, inclusive of every thing, non-dual, the only Chit, the Pure Atman you are. Just as the essence of flowers, fruits and leaves is the vegetarian juice, you are the prop of all the worlds. You are the Chidatma the all-pure, eternal' endless and the form of eternal happiness is yourself, The Full, the Indivisible' the non-dual, the only sat you are devoid of ego, the divisible and the false. (1-41)

112. The story of The False Man

With this best instruction from his father. Kacha became a jivanmukta. Rama, like Kacha giving up ego and attachment, breaking asunder the knots of the heart, cool-minded, devoid of vicissitudes, be happy. Realise that aham or ego is utterly false. Hence there is no question of accepting it or rejecting it. Will there be the acceptance or rejection of the horn of the hare? When ahamkara is impossible, where is birth, growth or death? Who sows the seed in the sky and who gets the fruit thereof? You are the only Chinmatra, devoid of any other particle devoid of samkalpa, the form of all things, the all-spreading, quite smaller than the atom and devoid of mind. Just as water is thought of as waves, gold as ornaments you, the Chinmatra are thought to be the form of ego. The whole illusory world is existent due to ignorance; by knowledge, every thing appears as the Brahman. Give up the idea of dualism and non-dualism; catch hold of the residue; be happy in it. Like a false man, do not be sorrowful. The illusion of the world is very strong becoming impossible to get rid of. Just as the sarat season destroys mist, knowledge destroys it.

Rama; 'Sir, like the Chaataka bird which is afraid of the absence of rain, and which will be most pleased with the fall of rain, I am very happy inwardly by drinking the nectar of your knowledge. My mind is cool as if it is drenched by the nectar. I am above all riches and fortunes. But I am not contented with your words just as the chakora bird is not contented with the rays of the moon. Though I am contented I want your words more and more; who will not desire the nectar-drink again and again? please tell me who is the false person, who makes asat as sat and sat as asat?

Vasishttha :- 'Hear a humorous story which I will tell you now as regards the false man. Full of illusions, as idiotic as a child

dunce and rogue, there was one. Like the tuft of hair in the sky, like water in mirage, he was born at a lonely place and lived alone. There were none else; what he saw was false other than himself, but he does not know it. After growing there, he thought 'I belong to the sky. I am the sky, the sky is mine; hence I will protect the sky firmly staying'. So thinking, he built a house for the protection of the sky. In the sky of the interior of the house his belief that he protected the sky lay. He was pleased with the sky in the house. In course of time, the house collapsed just as the rains collapse with the dawn of the sarat season and the wave with the blow of the wind. He began to weep thus; 'Alas, oh the sky of the house, you are destroyed. Where did you go in a minute? You, the pure are destroyed thus'. Then he dug a well and he was immersed in the protection of the sky in the well. In course of time, the well was covered up by dust and mud. He began to cry again. He next created a pot and immersed in protecting the sky in it. In course of time, it was broken. In whatever he used to protect the sky, it was destroyed. Thus he created the Kundakasa, the Balakasas, Chatusslakasa, Kusoolakasa etc. In course of time, all were destroyed. In the vain bid to protect the sky, a long time has passed away. Thus the false man falsely thinking that the sky in the house, well and pot etc as himself, with attachment and worry at their destruction and releasing himself from it, he spent the time. (1-35)

113. The Protection of the Sky

Rama :- 'Sir, who is that illusory man? What is the meaning of the protection of the sky ?

Vasishtha :- 'The, false man, quite illusory, is *ahamkara* ego born from the sky. The sky in which the world exists is endless. Before creation it was a vacuum, *asat*, false. The illusory sky from which the ego is born has in it the Brahman, the form

of the real source existing. From the illusory sky existing in the Chidakasa, is born this ego like movement in wind. Though it is not the Atman, it assumes the Atman, grows in it and creates many falsehoods like 'this I like and this I dislike' etc. It tries for the attainment of likes and for the rejection of dislikes. Trusting that the physical body which is Anatma as Atma, trying to protect it, it becomes confused; while the previous bodies perish, it creates future bodies of innumerable types. This ego is the false man, quite illusory. He is false but by illusion appears to be real. Creating bodies like the well, the pot, the quadrangle house etc and trusting the sky in them by illusion as Atma and it, the ego protects it. These are the names with which the ego deceives the Atman: Jiva, buddhi, manas, chitta, maaya, Prakriti, samkalpa, kalpana, kaila, kala etc. It thus becomes many, wears thousands of bodies and expands by the things created by itself, in itself. In the full Brahman, this false man ahamkara creates the Bhootaakaasa and the world; it experiences innumerable joys and sorrows by it. The false man taking the pot etc as Atma, protecting the sky in them experienced many sorrows; like him Rama, do not experience such sorrows. Who can protect the Atma, grasp it which is more endless than the sky, more all-spreading, pure, subtle, auspicious, and holy? When the body, is destroyed only the sky of the heart, is destroyed, fools thinking that the Atma is destroyed vainly weep bitterly. Even if the pot etc are destroyed, the sky remains safe; even if the body is destroyed, the soul remains intact; it is eternal, indestructible and unattached. The Atma, the only pure Chit, the sky-pure, the smallest atom and the greatest one at the same time will never be destroyed like the sky. It is never, nowhere, is born and it never nowhere gets destroyed. It is the form of the world. The Atma is the Sat, the One, the Calm, devoid of beginning, middle and the end, with no likes and

(43)

dislikes; Knowing this, be happy' Give up the ego, the source of all dangers, the transient, never independent, the arch enemy of Viveka, the ignoble, ignorant, inclusive of all passions. by knowledge and remain firm in the residue, the glorious state of the Eternal Atman. (1-21)

114. Attainment of the highest End, Paramartha

Rama, first from the Paramatma the mind, at the beginning of creation always in contemplation and the cause of the wide creation was born. It is in the Paramatman being the cause of other creation till now. It is in the Paramatma just as fragrance is in the flower, the wave in the ocean, the rays in the Sun. The mind forgetting the unseen knowledge of the Self being the origin of the creations of the world, is in existence; it has not come from elsewhere like the serpent in the rope. One who thinks that the rays of the Sun are different from the Sun they appear to him so. Only the ornaments appear to one who thinks of ornaments only and not gold. One who thinks that the rays of the Sun are not different from the Sun looks at them as the Sun. He is called Nirvikalpa, devoid of vikalpa, difference. One who thinks the waves as different from water will not see water but the waves. One who thinks that the waves are not different from water, will have water in mind and not the waves. He is called one devoid of difference. One who thinks that the ornaments are not different from gold finds only gold and not ornaments. He is called vikalparahita. One who takes the flame as different from fire sees only the flame not the fire. He is called Nirvikalpa. One who finds the difference sees only the flame not the fire. One who is devoid of vikalpa is called a Mahatma. He is the undoubtful; he is the realiser of the Self. He will never take things of vikalpa as true. Rama give up the idea of manyness and be firm in oneness, the only pure chit, witness, the only thing in and out, the only one reality, Like

the wind exhibiting the power of movement, the Atman exhibits the power of creating and spreading the worlds as the mind and thinks it different from the Atman. As the all-mind desires, it becomes so in a moment. It is the mind that attains wormhood, creator of the worlds, the Meru Mountain, the mind, the jiva, ego, chitta etc. as per its samkalpa. By its samkalpa, the mind becomes the world in the form of oneness, dualism etc and attains manyness. By samkalpa the whole world appears; it is neither true nor false; it appears as a series of dreams, as neither this nor that. Just as the kingdom of the mind of the jiva appears, so the wide kingdom of the mind of Brahma is existent. When the real form is contemplated the illusory form disappears. Though the ocean is nothing but full of water, it appears as waves ripples, foam, bubbles; thus the world is nothing but the paramatma, but it appears as the drisya appears as many with many forms and names. Just as the ocean appearing as the waves of big and small size, is only water, the jiva also is the doer of thousands of deeds, except moving the mind, does not affect the Chaitanya. Therefore, you also leaving aside the wretched, difference, walking, hearing, seeing, touching, smelling; talking and sleeping etc, you will not find any peculiarity in the form of your real Atma. Contemplating on the truth, whatever you do or see all that is nothing but the pure, the all-spreading Chinmatra; The real form of Chit, the root of all, exists in the form of all things. There is nothing else than that. All that appears and spreads far and wide is nothing but the Brahman. When all is the Brahman and when there is no scope for creation in it, how can there be false ideas like this is different and this is different? When there is only one Chaitanya, where is some thing else to be known? Then where is bondage and liberation? Rama, give up the wretched idea that this is bondage and this is liberation by all means, conquer all the senses like talk, attending to affairs

that fall on you, be calm, self-controlled, devoid of attachment and interest, pride and ego, shine resplendent as Mahatma the great soul. (I-30)

1 15. The Three Vows

Vasishtha :- Rama, be Mahakarta (the Great Subject) Mahabhokta (the Great Enjoyer) and the Mahatyagi (The Great Renouncer) driving away from you the doubts of all sorts, with courage of conviction, remain firmly in the Brahman.

Rama :- ' Kindly enlighten me as to who is a Mahakarta Mahabhokta and a Mahatyagi.

Vasishtha :- ' Rama, when requested by Bhringisa, Lord Siva gave three vows to be strictly observed to him. He observed them and became happy. On the Northern peak of the Meru Mountain, brilliant like the flaming fire, Lord Siva was with all his retinue. Bhringisa with folded hands and effulgence asked Siva thus: ' Revered Sir. Kindly answer me. I am falling into illusion whenever I think of the creation of samsara, quite fickle like the wave. Pray tell me how I can be in this dilapidated house of the world, happy by thinking of which thing, the greatest.

Iswara :- ' Dear Bhringisa, driving away all your doubts, be a Mahakarta, Mahabhokta and Mahatyagi remaining firmly in the Brahman.

Bhringisa :- ' Sir, kindly define the terms Mahakarta, Mahabhokta and Mahatyagi.

Iswara :- ' He is the Mahakarta, who fully realising that the Atman has no subjectivity or other qualities attends to the deeds good or bad that fall upon him, with absolutely no doubt or hesitation whatsoever. He is the Mahakarta who performs his duties only for the sake of the world, with no desire and no pairs of opposites like attachment and anger, joy or sorrow, just

or unjust. He is the Mahakarta, who observing silence, always meditative, devoid of egoism, pure, devoid of jealousy etc and who acts without any emotion. He is the Mahakarta, whose mind never gets confused in acts good or bad, worrying about its justness or unjustness. He is called Mahakarta, who always remains dispassionate looks at as a witness, does acts with no desire. He is called Mahakarta, whose mind has the virtues of equality and purity of mind, devoid of hastiness or joy and not sorrowful in the states of joy and sorrow. He is the Mahakarta who acts with grit, mind dispassionate, always thoughtful and contemplative and wise. He is Mahakarta, who is reckless, disinterested, in doing acts compulsory or optional without thinking that he is the subject, which is instigated by others and always remains equal-minded. He is the Mahakarta who is calm by nature and who who acting inauspicious or auspicious never leaves equality. He is the Mahakarta whose mind remains equal in birth, growth, existence, decay and destruction.

He is the Mahabhokta, who never hates any body, never desires anything and who enjoys every thing that falls upon him. He is the Mahabhokta, who though accepts by the senses but never accepts from the point of view of the Atman, who physically acts but never acts from the point of view of the Atman, though enjoys all but never enjoys any thing as he ever contented. He is the Mahabhokta, who desireless like a witness looks at the affairs of the world, He is the Mahabhokta, whose mind never gets confused or disturbed by the joys and sorrows of victory and defeat and gain and loss in affairs. He is the Mahabhokta, who treats as beautiful old age death, danger, kingdom, poverty from the point of view of the Atman. He is Mahabhokta who treats equally great joy as well as great sorrow just as the ocean accepts all waters equally. He is the Mahabhokta, from whom virtues like non-violence, equality contentment

etc quite naturally emerge like the rays of the moon emerge from the Moon naturally. He is the Mahabhokta who relishes equally all sorts of tastes good and bad. He is the Mahabhokta, who treats equally the juicy as well as the non-juicy things, coalition as well as non-coalition equally and who is the Great Soul of equal mind. He is the Mahabhokta who has all equality towards sweet, sore and hot substances and towards the auspicious as well as the inauspicious things. He is the Mahabhokta who never discriminates the eatables and the non-eatables without any desire or repulsion takes in all. He is the Mahabhokta, who treats equally danger riches, joy, the worst and the best.

He is the Mahatyagi, who renounces the right and the wrong joy and sorrow, birth and death with mind filled with the ever-joyfulness of the realisation that every thing is false. He is the Mahatyagi, who renounces all desires, all doubts, all actions physical, mental and all decisions knowing that the objects are troublesome. He is the Mahatyagi, who renounces from the depth of his heart the power of the body, the senses and their sorrows. He is the Mahatyagi, who firmly establishes in his mind the ideas 'I have no body I have no duties imposed or prohibited, acts of liking and disliking' He is the Mahatyagi, who renounces the righteous and the unrighteous, the acts of the mind like contemplation etc., the talks of the tongue and all such things from the heart of his heart. He is the Mahatyagi, who realising that the drisya, the seen world is false in full by the glory of his knowledge.

Rama, get at this spiritual state of thought to get rid of sorrows.

Nityoditam vimalaroopamanantamaadyam, Brahmaasti netarakalakalanam hi kinchit

Ityeva bhavaya niranjanatamupeto, nirvaanamehi sakalamas-
lasantavrittih.

Attain the form of diseaselessness, be firmly of the idea that all and every thing is the Brahman, the ever rising the ever immaculate, the ever endless and existing from times immemorial and there is absolutely no creation of any kind in it; thus get red of all filth of false creations and attain Nirvana. salvation.

Anaamayam Brahma samastakalpakaryaikabeejam parama-
tmaroopam

Bruhascha tedbrumbitasarabhavam khamastibhateebhayadan-
gakinchit.

All that you see is the Brahman, the form of Paramatma the seed of all actions of all kalpas-All the sumtotal of the things with wide and wide creation and growth is the Chidakasa.

'Anyatkwachitkinchit idam kadaachit na sambhavatyeva
sadasat cha.

Ityeva saadho drudhanischayontah sthitwa gatasanka
Vilaasamaasswa

Firmly establish in your heart of hearts that there is nothing else sat or asat different from the Brahman, small or great: drive away all doubts: be very happy.

'Antarmukhahsansatataam samastam
Kurvanbabishtamkhalukaaryajaatam

Na khedamaayaasi kadaachideva

Niraakrutaahamkruti taamupaishi.

Rama, if you drive away abam, ego from you and always look within the Brahman, the outward affairs eventhough you are immersed in will never give you sorrow of any kind big or small. (1-43)

116. The qualities of cooled mind

Rama :- Kindly let me know the qualities of the mind cooled down.

Vasishtha : When the mind begins to cool down, when the sin is destroyed by the fire of knowledge, just as the lotus is unaffected by water it remains unaffected by the defects of kama, krodha etc. On the other hand, virtues like self-satisfied happiness, friendliness, compassion etc. make the face and mind of the pure soul bright and brilliant, when the mind cools down, the knots of vasanas slowly get loosened, cut into pieces. Anger disappears. passion gets weakened. Desire disappears; avarice runs away; the senses will not trouble or torment; sorrow gets lessened. Worries will not increase; Joys do not give pride. Evenness that destroys worries reigns supreme in the heart. Even the minute signs of joy or sorrow appear on his face only momentarily. The moment they are realised as false, they will not touch the mind. The cooled-minded even the gods worship. The evenness, the cool moonshine appears on his face. The cooled-minded person naturally bears a calm, dear, worshipful, unimical, humble, full of lustre and very pure body, naturally. To the egoless great souls the illusion of samara, however great or powerful or peculiar by riches or poverty does not cause joy or sorrow. Acquiring this Self-knowledge, that easily destroys all dangers, quite passible by the brightness of the bright, one who never falls into the abyss of moha is lucky; one who falls into it is the most ignoble creature.

One who wants to repose in the joy of ever-blessedness of the Atman crossing over the great ocean of samsara. the source of all sorrows causing births and deaths again and again, must concentrate contemplating. who am I ? What is this world ?

What is Self-knowledge ? What is the use of the pleasures of flesh ? This Self-enquiry is the best method. (1-12)

117. The Conversation between Ikshwaku and Manu

“Rama. I will tell you how your original grand grandfather king Ikshwaku attained salvation. While he was ruling his vast kingdom, he once went to a lonely place for contemplation and began to think thus : What is the cause for this drisyaprapancha the seen world which is the source of all illusions like old age, death, confusion worse confunded, joy sorrow etc. But he was unable to understand it. He requested his father God Manu, who came from the world of Brahma to his court after worshipping him ‘Father, It is your grace that made me question you thus Where from has the creation of the world come into existence ? What is its nature real ? What is its numerical capacity ? What is its width and breadth ? Who when created this ? Like a bird caught in the net. I am caught in the labyrinth of samsara. How can I get out of it?

Manu :- “Ikshwaku, you asked me this pertinent question after a very long time: it cuts asunder all dangers and calamities. It is the essence of all essences. All what you see it is really non-existent; it is like the town of the Gandharvas, water in a mirage, false. That which is not seen is not in existence. That which is beyond mind and the five senses, that which is beyond words, and that which is indestructible that alone is existent. That is called the sat, the Atma. The series of creations that comprise the drisya is the reflection of that great mirror Chida. tma. Those suggestive forces naturally born from Chidatma, called the chidaabhaisaas attained the form of the Brahmandas. Some of them became the elements like the earth, water, the sky etc. Some took the form of the four kinds of beings. This is the state of the world. Here there is neither bondage, nor liberation

There is only the One Brahman, changeless. There is neither oneness nor duality in it. The most essential Chidatma is verily appearing as the world, expanding.

Aekam yadha sphurati varitarangabhangaih
 Aevam parisphurati chinnachakinchideva
 Twam bandhamokshalane pravimuchya doore
 Swasthobhavaabhavabhayo abhavasara aeva.

The one water appears as innumerable waves thus the one Brahman appears as innumerable world - creations of different kinds. As the differences are illusory they are false, non-existent. Therefore, drive away far far away from you the very false illusion of bondage and liberation. Be devoid of all fears of samsara. Be the Brahman, the essence of fearlessness. (1-15)

118. Ikshwakumanusamvada, Ikshwaku and Manus Conversation.

The Chinmatrasamvit, the knowledge that every thing is nothing but the Chit, reflected in Avidya, peculiar with various vicissitudes, turning towards samkalpa becomes Jiva just as water becomes waves. The jivas roam in the samsara created long before. In reality, the illusion of joy and sorrow is in the mind not the Atman; Though the monster Rahu does not appear, he is seen by the Moon who is caught by him; thus the Atman is unseen; it is in the form of experience but it is seen by the inner mind set to Self-realisation. This Atman Parameswara is seen by the intellect which is devoid of egoism and attachment but not by the sastras and not by the Gurus. Just as the passers-by look at the way with disinterestedness the senses must be treated so without any ego or attachment. The body and the senses must neither be worshipped nor rejected; they must be kept happy with things; that come to them unasked. The body and senses are only of things; they must be kept at

a long distance; be fully cool minded and ever rest in the Atman. The idea that 'I am the body' binds one to samsara ; therefore one should reject that idea. The idea that I am nothing else I am only the Chit subtler than the sky always prevalent will never bind one to samsara but liberates him from it. The sunshine exists in pure water in and out: the Atman is in and out of every thing. The ornaments of innumerable kinds appear with peculiar shapes ; but gold only prevails in all; thus the objects of the world due to illusion appear as innumerable forms and kinds, but the Atma in all of them is one and the same. Surrounded by the sea-fire, badaba, the rivers of innumerable worlds, full with the waves of beings flow towards the fearful ocean of desire kama: In spite of it, the ocean of time never satisfied with the devouring of the innumerable worlds till to - day, has the Atman as the great Agastya. Destroy the idea of Atma in the body and senses, the drisya the form of Anatma the non-Atma, get into the chariot of nirvasana, secretly and be ever happy. Forgetting that the baby is sleeping sucking her breasts, the lady begins to weep for the baby; thus forgetting the Atman, remaining ever in his own mind, the jiva weeps for the Atman, by illusion. Without knowing that the Atman is deathless, diseaseless indestructible, the jiva weeps I am dead; I am helpless; I am destroyed when the body is destroyed. By the movement of water the river appears in the form of many waves etc. thus the Chitbrahma, by its samkalpa grows as innumerable works and deeds. Be devoid of sankalpas ; keep the pure mind in the Atman ; do acts that fall upon you and be really non-subjective; as the Atma is actionless, be ever absolutely happy, well-situated and rule over the kingdom that fell on you(1-18)

119 The Same Continued

The Paramatma, the Brahman, by the power of his avi-

dya in the form of creation, doing acts of creation, like an ignorant boy plays in it. He by the power of Vidya, knowledge performs the action of destruction, exists in his own Self. The power by which he is bound is born in itself; moreover the power of his liberation also is born in him by itself. The Sun, the Moon, the fire - burnt iron have their lustre : the trees have their leaves, the streams have their water-drops created differently : thus in the wide wide Brahman, the worlds, the mind, etc are differently created. Though all is the Brahman appearing as different from the Brahman becomes sorrowful to the ignorant. How peculiar is this illusion which deceives the world, Though the Atman is in every particle of every limb, the jiva is unable to find him out. Firmly believing that the world is the reflection of the mirror of Chit destroying the desires in him one who wears the shield of the Atman, which is impetrable becomes happy. One should firmly believe that all is the wide, wide, vacuum-like Brahman of the form of Chit, having no ego and thinking that the existing things are non-existent. This is fine: this is not fine, this idea of difference is the seed for all your sorrows. By the fire of equity, burn this seed; there is no place for sorrow. Destroy the idea of the beautiful and the ugly, the creation of difference in your heart of hearts by great self-effort by the practice of samadhi and by the weapon of the forgetfulness of all drisya. By non-thought (Abhavana) of thought (drisya) cut off the thick forest of actions attaining the Brahman, subtler than the sky, be happy destroying all-sorrow.

First be full with discrimination ; destroy by samadhi, all the external creations; spread the entire world with the Full Atman be devoid of difference; attain the highest happiness; destroy the disease of samsara; have the body of Chit only, that is calm, the One and the most immaculate, be happy devoid of the fear of Samsara. (1-11)

120 The Seven Stages to Life

By the association of Sastras and saintly men, one must first increase his prajna. This is the first stage of the Yogi and the yoga. The second is Vicharana (self-enquiry) and the third is asangabhavana, the idea that Atman is not associated with any thing. The fourth is vilaapani, the stage of the destruction of avidya, the source of all vasanas. In the fifth stage, the yogi attaining Jivanmukti remains as half asleep and half-awakening : This stage is the form of bliss and is full with the pure Consciousness. The next stage is the stage like sound sleep, naturally full with unending joy and the experience of the form of the Brahman. The next stage is above this stage tureeya and is called above tureeya stage in which the experience of the form of the Brahman and the tureeya stage also are absent except the liberation stage in which every thing appears equal, pure and elegant. This stage is above Nirvana stage. If this stage becomes perfect, one attains videhamukti. This is not the subject for the living Yogis. The first three stages are of the form of awakening: The fourth is said to be dream-like : in it the world appears as a dream. The fifth is said to be of the form of sound sleep since one becomes identical with the Atman, full with bliss. The sixth is called tureeyapada as in this stage one has no knowledge of other things present but immorse in the original form, the swarupasthiti. The seventh is the stage above tureeya. This is beyond the reach of mind and word and is the form of Self-luminosity. In this stage the Yogi is liberated undoubtedly as the Yogi becomes all-equal minded and everything disappears from the mind. Either joys or sorrows born of the enjoyment of pleasures will not affect his mind. He will be of the opinion 'let this body remain or fall down. 'One who remains as the enjoyer of self thinking that I am neither dead nor alive; I am neither

sat or asat. He is called the Jivanmukta. The yogi never feels sorrow of any kind thinking that. 'I am only the chit, nothing else engaged in affairs or not, an House holder, sannyasi or forest-dweller' he is never sorrowful knowing full well that, 'I am not immersed in samsara not have any attachment with it; I am devoid of old age, attachment or anger or vasanas I am pure Chidakasamatra. I am devoid of beginning or end, I am ever pure, ever intelligent, ever awakened, I am ever devoid of old age, death I am absolute peace I shine resplendent always equal everywhere Knowing this one will be happy. The yogi never grieves thinking and knowing fully the meaning of 'in the tips of green grass, in the sky, in the Sun, in men, in serpents, in gods, the sat I am; I am the only Chit Realising the glory of paramatma feeling I am all spreading power above, down, the middle and underneath, one never feel the sorrow of death etc. One who enjoys a thing without any vasana is all-joyful one who enjoys a thing with vasana, when joy dwindles, he shall have only sorrow. Joys and sorrows are inseparable; one who enjoys a thing without vasana or with subtle vasana that does not give him joy, nor sorrow when it is gone, Acts done without vasana mindedness will not harm one just as a boiled or burnt seed will not sprout The pure 'consciousness which becomes one with the senses can never be the subject' the enjoyer as that pure consciousness is quite different from ego etc. It is full with the coolness of the Moon; like the Sun it spreads its lustre of Chit itself. The gust of wind of knowledge drives away far far away, the hill of cotton of the body-cotton plant in the form actions done or to be done, to an unknown destination. The great craftsmanship of the jivas due to constant exerciselessness is destroyed in course of time. But the art of knowledge grows ever when once its seed is planted in the heart like the grain planted in a fertile field In all lakes, tanks, rivers

and ocean, only water is found thus, in all things, only the Atman in the form of the world is There fore, know that the whole world is devoid of various peculiar creations know it as the only sat, the Brahman (1-26)

121 The same continued

As long as there exists the desire for the pleasures of the flesh, which exists due to ignorance, so long the Atma has the states of the jiva Discrimination drives out the desire for pleasures then the Atman leaves aside its Jivatva and becomes the diseaseless Brahmatwa. Do not get bound yourself like the pot by the rope of worry or sorrow to the mechanical device, which goes up and down, down, and up to fetch water. This is mine. I belong to him, those who are entangled in this labyrinth of samsara will always be going down and down. Those who reject for good the ideas I belong to him, he is my relative. I am this body by Self-realisation will go higher and higher. Get at the Atman, the form of self-luminosity and see the Chidakasa only which fills the length and breadth of the entire creation with all its fullness When the Jiva realising this sees the form of Chit, the all spreading the indivisible Chit, he crosses over the ocean of samsara and becomes One with the paramatma. What Brahma, Indra, Vishnu, Varuna, Iswara, etc try to do is being done by my Chit body. What the great Sastras say whenever and wherever is all true because the glory of Chit is endless and unobstructable One who attains the chinmatratwa, conquers death, gets his mind cooled down attains the highest bliss peerless. The world is not a vacuum not a non - vacuum; it is neither the form of the chit nor a chit It is neither the form of the Atma nor Anatma It is under finable, So thinking be the form of the real Brahman, By the attainment of this reality of the Atman the Prakriti, nature vanishes This is moksha liberation. It is not the name of any country or any time; it has

no other form, than the attainment of the form of Self. By the disappearance of the illusion of aham, ego. Prakriti also vanishes. Moksha is the realiation, the reality of the Atman.

Prasaanta saastrathavicharachaapalo, nivrittanaanaarasakaa-
vyakoutukah.

Nirasta nissesbhavikalpayah, samassukhati saswataatmakah.

The Jivanmukta, whose fickle-mindedness in going through innumerable meanings of Sastras vanishes, whose inexhaustible thirst for drinking the sentiments of innumerable kavyas, poetic fancies, whose innumerable Vikalpas are extinguished and who is the form of Oneness and equality shines resplendent in the world with all joy and happiness with the form of eternal bliss of sat and Chit, (1-14)

122. Manu's Exhortation to Ikshwaku

The Jivanmukta is dressed by some one, he is fed by some one sleeping where he pleases, he enjoys like an emperor. He gets rid of the machinery of the Sastras, caste, stage of life, laws of behaviour etc, like the lion from the cage, he comes out of the world. Enjoying the happiness endless and very pure, beyond description in words leaving behind the ephemeral happiness of the senses, he attains an ever fresh new glory like the sky in the sarat. With depth of mind and thought, always pure never falling from the state of everjoyfulness, he takes refuge in the Self playing with the self overjoyfully leaving aside the fruits of all actions, always self contented, with no prop other than the self, he lives unaffected by good and sin, joy or sorrow etc. The crystal by reflection never gets changed; the Jivanmukta remains unaffected by the joy or sorrow of his past actions. Living amidst people he neither gets elated by honour nor dejected by insult like the reflection of a man, praised, honoured or worshipped, un-

praised unhonoured and unworshipped, he remains the same he follows strictly all laws of behaviour some times and never follows some times. He is afraid of none; none is afraid of him. He never shows attachment, anger, fear; joy some times some times he plays with them. Even a great intellectual can not find out the depth of his Self-knowledge. In the day to day affairs he will be within the reach even of a boy. Leaving the body in a sacred place, in the house of a paraiah, or never leaving the body, or leaving in a moment, all are equal to him because he is never body-minded. The moment he gains knowledge, he is liberated; it is the illusion of ego that causes bondage; when it is destroyed by knowledge, it is liberation. One who desires glory or great benefit, he must worship by all means such a Jivanmukta, salute him, lie prostrate at his feet, visit him again and again, praise him. The great souls of Self-knowledge who are devoid of the disease of samsara, deserve all devotion and respect: the glory that is won by it can never be achieved by sacrifices, visits of holy places, doing severe penance and giving innumerable alms."

So saying, Manu went to lord Brahma. Ikshwaku following his instructions strictly, attained firm Self-knowledge (1-15)

123. The special glory of the Knowers of Self

Rama :- 'Will the Jivanmukta possess any siddhis like the going in the sky etc ? Will he have anything special ?

Vasishtha :- The knower will not have any particular interest in the Siddhis as he is all contented, ever-peaceful, and ever stays in the Self. People attain siddhis of going in the sky etc by spells, penance, practice etc. As the Jivanmukta sees every thing as Self and so he will not find the getting of siddhis as a speciality. They are in vogue already; they are not new. As the Jivanmukta is the all-Atma, all siddhis are his. He need not get

them again. The knower of the self will never be foolish: this is his speciality. His mind will always be calm as he is the renouncer of everything. The dispassionate mind will always be pure and calm. He will never immerse in things vain. The sign of the Jnani, who is signless, calm-minded, the non-possessor of long illusion of samsara is the dwindling day by day of the dangers caused by desire, anger, avarice, illusion and sorrow. (1-6)

124. The story of the hunter of animals

Rama, just as a Brahmin falls in love with a non-brahmin lady, leaving aside his virtuous brahminhood accepts the non-brahminhood, the Iswara forgetting his ever fresh eternal pure bliss, as he joins the mind etc becomes a jiva. In every creation without any reason like the town of the Gandharvas, with the movement of Hiranyagarbha two kinds of beings appear. All jivas first coming out of Iswara, by their various actions experience the auspicious and the inauspicious births. First all jivas come out of the Paramapada without any reason. The cause and effect the births and actions of jivas are so. The actions of the Jivas later become the cause of their joys or sorrows. The cause of action is the samkalpa born of the idea that the body is the soul. The samkalpa is the cause of bondage; therefore have no samkalpa: having no samkalpa is liberation; hence, practise it. Slowly and steadily leave aside the stages of samkalpa always never fall in the illusion of the taker and the taking be ever on the alert. Be neither the taker nor the giver: immerse yourself in the form of the Atman. Your attachment for the objects, on which the senses always fall is bondage; non-attachment is liberation. If you are interested in anything that is tasteful to you and if you are attached to it, you are bound; if not you are liberated.

Therefore, develop no taste and hence attachment to any thing in world from the lowest grass-piece to the highest body

of the very creator Brahma. Whatever you do, whatever you eat, offer in the fire, giving as alms, in all those things, actions, you are neither the subject, nor the enjoyer, but only the witness. you are the desireless, unattached one taking interest only in the Atman. The real knowers, the great souls will never grieve for the past never bother for the future but accept the present the effect of their past action. Avarice, passion, pride and other such vicissitudes are in the mind: therefore, the wise win the mind by the mind. Just as iron is cut by iron, cut off the mind by the mind for the destruction of the illusions of the mind. The experts remove dirt by washing in dirty water; forbid or remove the arrow by the arrow and poison by poison. The jiva has three forms-the physical the subtle and the eternal Chaitanya. Leave aside the first two and worship the third, The physical body with hands and feet etc. runs after pleasures of the flesh, it is for that; this is his physical body. The subtle form of the Jiva is the mind, by the samkalpa of which the worlds are created. The beginningless, endless, the true, the Only Chit, the changeless, that which creates power to the world is the third para form of Jiva. This is the Tureeya, Chit. pada, Treat this as the Atman and not the other two.

Rama :- Revered Sir, kindly elaborate the form of the Tureeya, which is unseen in the waking dreaming and sound sleep stages.

Vasissththa :- The Tureeya or pure Consciousness state is the state in which the ideas of ego and non-ego, sat and asat, are rejected and never immersed in them; that which is pure, equal and impassionate, The state of Tureeya is that in which the state of the Jivanmukta is that of a mere witness which is pure equal and peaceful, As there will be no samkalpas, the tureeya is neither a waking state, a dreaming state, nor sound sleep state

as there will be no jadatwa, inanimation. That which is completely annihilated and absorbed to the Jnanis that state or the world is Tureeya. To the ignorant, the world remains forever, the created idea of ego when completely vanishes, when all equality is firmly established, the mind becomes cool and calm; then it has the tureeya state. I shall give you another example; then though you are enlightened, you will be more so after hearing this: In a certain forest there was a saint immersed in penance. A hunter striking a beast with an arrow, following the running deer asked the saint Sir, I wounded a deer; it came here running; I am not able to find it out. Where is it sir? The saint replied Hunter, we are saints living in a forest with the virtue of equality. We have no ego to understand the affairs of the world. It is the mind that does all actions. The ego-full mind in me is really calmed down. we do not know the waking dreaming and sound sleep stages we are in the Tureeya state in which there is no drisya at all. Hearing his words, not at all understanding him, the hunter went away. Therefore, there is no other state in the state of Tureeya-Tureeya is pure Consciousness devoid of various vicissitudes. In reality, there is that Chaitanya is. There is nothing else. The three stages, Jagrat, Swapna and Sushupti are the forms of the mind, The mind has three forms fierce, peaceful, and the dullard. The first is full of awakening, the second is full of peace and the third is dull. That which does not have the three states is dead mind, In it all that is equal remains. All yogis try to attain it. Be firmly established in the Atman, the Tureeya state which is devoid of samkalpa. Being there so, the sages became liberated, the difference vanishing and becoming great souls. (1-39)

125. How to be firm in the Tureeya State

Rama, the abnegation of all drisya is the essence of all Philosophy. In this there is no avidya, no illusion; there is only

the Brahman, which is beyond word etc and is all-peace, Only in the Brahman, the all-peace, the all pure, the Form of all, the same in everything and full with all powers and the form of Chidabhasa, as per their varied brains, created conclusions and are fighting with each other, some calling it a vacuum, some only Vijnana, and some Iswara etc. Kick off all their conclusions, driving away all drisya, destroying the mind, with all mental peace, mental equilibrium, maintaining, observing silence be firm in the Atman. Do your duties being in the waking state as one in sound sleep, doing things externally but inwardly not doing anything that fall on you. The existence of the mind is all sorrow; the non-existence of the mind all joy. Becoming the only Chit. never thinking of likes and dislikes see that the mind is annihilated, looking at the beautiful and the ugly be equal like a stone. By following this simple principle, you will be able to conquer samsara. Never think of joys or sorrows and their instruments, You will get endless joy.

Aapeena mandala sasaankavadantareva, Srimadrasaayanam-
ayah sukhameti tadjanah

Vijnaata sarvabhuvanatrayavastusaarah, Kurvannanaama
kurute paramabhyu petah

One who knows the essence of all things of all worlds, one who is full with the unending nectar of the bliss of the Brahman, one who attained the Paramatma, resembling the full and fascinating Moon, attains the joy of Jivanmukti. Though doing many things outwardly, inwardly he is no doer of anything. (1-10)

125. The Description of the Real form of Paramatma.

Rama ;— 'Sir, what is the method of practising the seven stages of life? What are the signs of the Yogis practising them?

Vasishtha :- 'Rama, there are two ways the pravritti and the nivritti for men to follow which lead them to heaven and salvation respectively. Hear their qualities. What is salvation without enjoying the pleasures? I prefer the samsara full with pleasures to salvation' thinking so one who performs all actions is called Pravritta. Just as the tortoise in a fierce situation expands and contracts again and again its neck, man also gets his births and deaths again and again and attains discrimination. He then thinks that the institution of samsara is useless, essenceless and dangerous and resists from performing non-beneficial acts. Stopping useless deeds and taking rest in ever peacefulness one becomes a nivrutta. He enquires in self how can I get rid of this samsara by renunciation. Then slowly he leaves aside pleasures, the means of pleasures and worries with discriminate renunciation. Then he will be immersed in the mind-cleansing penance, god-worship etc. As avarice vanishes, he becomes calm and cool. He never indulges in brutish acts; never finds fault with other and indulges in good deeds. He evades actions that hurt others and himself. He always has fear of sin and hatred for pleasures. He possesses a sweet tongue, friendly, dear, tender, fit speech as per time, place and situation. This is the first stage of life on the path of progress. He worships the good with mind, word and deed. He studies the science of salvation, brought from others. He will have a mind to cross over the ocean of samsara.

Then he enters the second stage, the vichaara. He then takes as Guru the best scholar famous in experience, practice, meditation, retention, good principles as per the Vedas and the Sastras. Learning words and their meanings exhorted by the Gurus, knows the deserving and the undeserving deeds, just as the householder knows the house clearly. Though possessing a

bit of attachment outwardly, he leaves aside in his heart of hearts pride, attachment, jealousy, avarice etc. Such a one with the aid of Sasira Guru and good men knows the secrets of the life thoroughly. Then he enters the third stage 'asanga' non-attachment, just as a lover enters the bed room of his dear lady and her flowery bed. Then he establishes in his heart of hearts the meaning of the sentences of the highest philosophy; he sits on earth or stone; takes rest in the hermitages of the penance-doers, studying the sciences of salvation, by blaming the course of samsara, he spends his long time. He lives in the forest with equilibrium of mind: decent life by non-association. Thus, he becomes more Atman-minded by the study of good sastras, doing good deeds. In this stage he experiences two kinds of non-association the ordinary and the best. I am not the subject; not the enjoyer, not the responsible and not the irresponsible thinking thus having no attachment to anything is the ordinary non-attachment. Every thing is predestined, everything is in his hands. In joy and sorrow, I have no subjectivity. The pleasures, the non-pleasures, the diseases, the non-diseases, the riches, the dangers, associations are for dissociations only, The mental worries are the diseases of it, Time is ever the devourer of everything, thus thinking keeping the mind unattached to anything is the ordinary non-attachment. Following this process with the association of the saintly and the dissociation of vulgar the wicked hearing and contemplating on good thing words and actions, by practising self-effort ever, keeping the Atma the end of samsara, the essence of all and the cause of all causes, and its knowledge at the tips of the finger like the fruit in hand. I am not the subject, Iswara in the subject; I have no effect by the past actions or the present actions, keeping this idea also far off, having peace within and silence is called the greatest non-attachment. To remain ever in the Brah-

man, which will never exist only in, out, up, down, in the quarters in the sky, in things or non-things, in animation or inanimation, but which is the form of Chit as luminosity having no other lustre, sky-like beginningless endless, never born, ever beautiful is the greatest non-attachment. The fruit of this stage ripens, fine with the joy-fragrance, with lovely leaves of desireless actions hanging at the top of the mind-lotus-bead, thick with thorns of obstacles, blossomed with the inner contemplative Sun. the moment the discrimination-lotus fully establishes itself in, The fruit is called 'asangasanga,' attachment to non-attachment. The first happy stage dawns with the association of the pure hearted great souls the acquisition of innumerable good deeds in the past births and luckily. Just as the seed sprouts, it must be protected by pouring water constantly, with the dawn of the first stage, it must be protected with discrimination. Just as farmer takes every care to protect the sprout, the sadhaka must take every care to make the dawn of the first stage grow with discrimination. If this is firm, it leads to other stages. If one cultivates this stage, the stage of great non-attachment, all the creations of samkalpa will be driven away.

Rama :- How can a man, a fool born in the lower caste, interested in pleasures and unable to get the association of the saintly attain salvation? If one dies in the first stage, the second stage or in the third stage what does happen to him?

Vasishtha :- Rama to the fool till he attains vairagya dispassion either by the association of the saintly, by his self-effort or by the principle of kakataliya, per chance, the samsara remains for him. With the advent of dispassion, one gets the good stage without fail. Then samsara vanishes. This is the essence of all Sastras, If one dies in the good stages of life

as per the stage, his past sin vanishes. Then he will be happy with the heavenly damsels in the aeroplanes of gods, in the towns of the rulers of the quarters, in the forests of the Me u Mountain. After the good and sin are experienced by pleasures and pains, such people are born on earth as Yogis. They continue their Yoga after being born in the houses of the pure, the rich, the virtuous, and the good as per the vasanas of the previous births. They go further from one good stage to another good stage. The first three stages are called the Jagrat, the waking, because as in the waking stage, all affairs appear with a difference. They appear in a state of being 'Aarya' the worshipped. They influence even fools in inculcating in them the desire for salvation. Doing duties and rejecting non-duties and attending to the present actions of etiquette, one becomes an Aarya.

He is called an Aryan, who behaves as per his traditional injunctions Sastras, and as per his mental contentment, he attends to his duties. This Aryata dawns on the yogi in the first stage, grows in the second and bears fruit in the third stage. One who dies in these three stages enjoys pleasures for long and gets again in the birth a yogi. By the constant practice of these three stages, ignorance vanishes, good knowledge dawns, mind becomes fully peaceful and the fourth stage is reached. In this stage, the yogi sees the world as indivisible beginningless and endless entity of absolute bliss. Dualism vanishes, non-dualism remains firm, the yogi sees the world as a dream. As the clouds disappear in the sarat, thus all doubts get clarified in the fifth stage called sushupti and the Yogi remains with the satta only. All-pleased, all-knowing, he will remain in the non-dual Atman. During this stage one may be attending to his outward affairs but he remains great as a sushupta and mind turned inward. Vasana, uneasiness, the world disappear to him; he appears as a good

sleeper to others. He next reaches the sixth stage in which he has neither sat or asat, ego or non-ego. Devoid of contemplation, without thinking of dualism, non-dualism devoid of doubts, of all sorts devoid of ignorance of all kinds, without thought he remains as a Jivanmukta possessing the body, he is liberated and is a Jivanmukta; remains calm as the lamp in a picture just as the vacuum pot in the vacuum sky, he becomes a vacuum in and out. In this stage, the yogi like the pot full of water in a sea, he lives full inwardly as well as outwardly, with a body wonderful outwardly but has nothing to do with anything inwardly. He is a nityasiddha, an ever realiser of everything, He next reaches the seventh stage called the videhamuktata, liberation after leaving the body. This is the final stage in the world of all stages. Some call this stage as SIVAM; some call it the Brahman; some call it the stage of the oneness of prakruti and purusha; some call it as they please. It is an undepictable stage. With the practice of these seven stages of life, there shall be no sorrow at all.

There is an elephant-lady; it is mad with ichor; it is slow in movement; it is fond of war; It has fierce teeth. It cries aloud. it causes great perils. If one kills that elephant, he will be successful in the seven stages. If not, even if he is a hero he can not enter the war-fields, the worldly riches.

Rama :- Sir, what is that maddened elephant? Where is the war-field? How can one kill it? Where is it roaming for long?

Vasishtha :- 'Rama, I want to have it' such a desire is the elephant-lady: it is in the forest of the body, which it makes joyful. The maddened senses are its children, fierce. She has a sweet tongue: it always is immersed in the mind-forest. Its two

teeth are good and bad deeds; the vasanas spread on all the four sides is its ichor; its battle fields are the places of its experiences of success and failure. This desire elephant kills the innocent poor beings in thousands. Its names are Vasana, cheshta, manas samkalpa, Bhavana, spruha (subtle desires actions, thinking of, idea, remembrance, etc). It is all-spread, all-enjoyable form of objects; it is called iccha, desire; this elephant must be killed by a sharpened weapon, without any mercy by all means. As long as it exists lively in the heart of hearts in the form of all objects fiercely, so long the dreadful, dangerous, damaging disease of samsara exists, I desire to have it this kind of desiring mind is samsara; its annihilation is salvation. This is the very essence of all knowledge. The pure ennobling and happy exhortation bears fruit in the mind of the desireless, decent, pure men. like drop of oil cleanses the mirror, When the sense-objects are not meditated upon, the desire the seed of samsara does not sprout. The moment an iota of it is found, the perilous desire must be curbed or cut off by the weapon of senses-forgetfulness, just as the poisonous plants are immediately eliminated from the field. The jiva in whom desire spreads will never be rid of the jivatwa one who is immersed in the effort to eliminate from him the desire for the sense-objects will neglect everything else and lives in the Atman. This is called Pratyahara (forgetting the sense-desires) It happens in the beginning by concentrative effort; but later it becomes natural without any effort, By the bait of pratyahara catch hold of the desire-fish. The serious thought I must have this is kalpana, creation, forgetting the things is kalpanatyaga, renunciation of creation. Remembering the sense objects is samkalpa. The non-remembrance is the Sivam, the auspicious Samkalpa is the remembrance of the previously experienced, as well as non-experienced. Forget completely the experience as well as non-experienced. their remembrance; exist in the hidden form. I ball out

again and again at the top of my voice raising both my hands that Asamkalpa is the greatest benefactor; none hears me; why? I do not know. Rama, give up the activities of all senses and the mind; be in utter reckless state; you shall get the state of Bhumananda, Paramanandapada, before which even the happiness of the kingdom of Brahma will be too small and too insignificant. The traveller who is bent upon reaching his destination quickly has his feet moving without any samkalpa, in the same way without any samkalpa, the yogi moves in his actions. Why, Rama, thousand words, to put in a nutshell, samkalpa is bondage; its absence is liberation. Observe the whole world as the ever ready form of chit, the unborn, the peaceful, endless, eternal the indestructible. be calm and very happy. Forget all drisya, be calm this is Yoga: be a Yogi. give up vasanas: do acts that fall on you: or do not do any thing if you are in samadhi. Forgetting all drisya is the annihilation of the mind: it is the yoga. Be immersed in the Atma you are so; be ever so. The oneness with the Atman, the all auspicious, the all-spreading, the all-peaceful, the form of knowledge, the unborn is all-renunciation. keep this idea in your heart of hearts, do acts that fall upon you. As long as the Jiva thinks of 'I' 'Mine' etc. he can never drive out his sorrows he gets rid of them the moment he never thinks of 'I' 'Mine' etc. Know this; do as you please. (1-102)

127. Bharadwaja's request; Valmiki's Clarification

Bharadwaja :- Revered Sir, kindly tell me whether Rama after bearing this asked for anything else or was he satisfied and enjoyed the highest bliss, full with all knowledge. Rama was the greatest Yogi, praised by all the worlds. He was the God of all Gods, birthless and deathless, the form of all knowledge, the

mine of all virtues, the keeper of Lakshmi by his side; the creator, the protector and the shower of grace of and on the three worlds.

Valmiki :- Hearing Vasishtha Rama, being equipped with all philosophy in essence, was unconscious enjoying absolute bliss, having the signs of the pure Consciousness, remained for a moment conscious of his real form of the ocean of the bliss of pure consciousness. As he was endowed with the eight virtues and the eight siddhis, desires were entirely absent from him. As Rama was one with the all-blissful Brahman, he could not say anything.

Bharadwaja :- 'Wonderful Rama attained the highest state. Can I ever dream of attaining such a state as Rama attained? People like me are fools, dullards, knowers of a little, and sinners. How can we hope to attain that state which is impossible even to Brahma etc in spite of their best prayers? Pray tell me how I can attain that absolute repose and rest? Tell me how I can cross over the endless ocean of samsara quickly.

Valmiki :- I told you every thing about Sri Rama as per the instruction of Vasishtha. Ponder over it with contemplation and self-enquiry and experience the joy. I shall aid you by telling you about the three states etc. The whole world is the creation of ignorance. There is not even an iota of truth in it. The wise said so; the unwise and the ignorant are in controversies. There is absolutely nothing else than Chaitanya, Pure Consciousness. Why do you bother about the fictitious world? I will tell you the secrets of the great aphorisms. By right practice become pure-minded. The happenings of the world again and again are said to be as sound sleep even in the waking state

In it, the lamp of Chaitanya with no blemish whatsoever is alive, waking. The whole world in the beginning, middle and the end is a vacuum; it exists only due to ignorance; hence the good and the wise do not care for it. Causing innumerable illusions the world, though false appears to be true like the town of the Gandharvas due to defect of Vasanas of endless nature. Why don't you take refuge in the auspicious chaitanya the plantain tree yielding fruits of pure nectar but take refuge in the poisonous vasana creeper and get disillusioned? By realising the truth and catching hold of it you shall not have the world illusion, and the three stages of waking dreaming and sound sleep stages. The waves of the worlds exist as long as the realisation of the nectar-like water-ful Chaitanya river as the Atman is not achieved. All the things of the world are not in the beginning and the end; hence they are not in the middle also; hence treat the worlds as dreams. Due to ignorance the differences in things born of ignorance like bubbles in water arise and dissolve in the ocean of knowledge. Know the river of Atman full with cool refreshing waters, bathe in it; then all the heat of the external illusion full of troubles and turmoils will vanish. The ocean of ignorance is ever flowing far and wide spreading to all nooks and corners of the world; in it the vasana wind from the beginningless times created ahamkara, egoism as the first wave. Passion, attachment etc. the causes for the interest of the mind in ever so many things are the small waves in this ocean. The whirl-wind, too much fondness is freely prevalent everywhere in the ocean moving freely by itself. There are two strong crocodiles fierce and dangerous in this ocean; they are raaga and dvesha. attachment and anger. If they catch hold of you, they will drag you deep down to the depths of patala, nether world you are now being drowned in the salt ocean of dualism no if you want to bathe and swim, bathe and swim in the ocean of the joy of the Self, very cool, calm. with waves emitting nectar'

Rama's world vanished with knowledge; you say that your world is still unvanishing. What is remaining and what is gone? what came to whom from what? Why do you fall in illusion? Be careful, be discriminate, never fall in illusion. When all the sciences of all philosophies say unanimously that the world is nothing but the Atman, what is there other than that? What is gone? Why sorrow for it? The reflection of in the Brahman as the world is only for boys and fools. The wise knowers of the Self stay always in the changeless Brahman of endless bliss. The indiscriminate person will some times be sorrowful; some times joyous all of a sudden; but the discriminate and the wise will always be joyful. His illusion for a while is nothing but the imitation of the fool. Ignorant fools are disillusioned when they see the watery ground as dry ground and vice versa thus fools take anatma as atma when Atma is covered by ignorance. With the five elements, the world is full of paramanus, minutest atoms; even to them the Atma is different from the bodies; when the bodies perish, nothing which deserves sorrow is lost. The false thing has no birth the real thing has no destruction. The only illusory things like the bodies etc have births and deaths, existence and disappearance. Due to good and sin of the past actions, the illusory bodies undergo poisonous perils like birth and death. To avoid them worship the God of all Gods and the Guru of all Gurus. Siva, Thus far, your good and sin remain. The good and bad deeds of the beings are the ropes of Siva to bind the Jivas. Till your mind become pure and cool, worship Lord Siva, whose worship and contemplation lead one to the formless Brahman. By the strength of sattwa attained by the worship of the Lord, conquer the illusive power of ignorance, have faith in the Guru and the Sastras; control the mind and the senses. Then be in samadhi even for a short time and

realise the pure Consciousness, the dark mind becomes luminous day. Without His grace, our effort and actions are in vain. His grace gives everything. But for his grace, birth in noble family strict austerities, penance, valour etc are of no avail. For the eradication of the efforts of the past actions, numerous, one must attain. His grace to make penance etc effective. But for knowledge the destroyer to the root of ignorance. His grace also is of no avail. Therefore, worship and knowledge bear fruit. Where is the Guru, who can teach about the Chit Brahman, who is beyond words, mind and intellect? Where is the student who can understand it? Where is the creeper of illusion changing to get itself ruined by sama, dama etc? When where and how all these happen under the purview of Niyati is really unthinkable. Destroy by your discrimination your illusion definitely; You Self-realisation at once. The all-powerful king even at the times of great perils can rule over the kingdom. The weak king or feels sorrow even at small losses. Good knowledge depends upon good deeds; it comes out after many births but it is evident in the Jivanmuktas by their actions. good actions also when polluted by passion cause bondage like an enemy. In the absence of passion they lead to salvation. The dispassionate good deeds of good men destroy the sins of the past births and cools down the three taapaas attachment to wife, money and sons. just as rain-water cools down the forest fire. If you are vexed with the samsara, the ocean full with whirlwinds and if you do not desire it. give up all actions and be firmly establish yourself in the Brahman, As long as the ocean is confused it is fierce; coolness and peace appear in still waters: thus as long as the mind is confused with external things it can not be peaceful. Sorrow envelops discrimination do not have it. At such times as these Prjāna like walking stick to an old man helps him. The great souls will never consider these

who are drifted away in the waves of auspicious and inauspicious joys and sorrows like pieces of straw. All the beings are immersed in the swinging pastime of joys and sorrows of six varieties of swings and are playing with time. The time lord of play in innumerable forms, innumerable times creating innumerable worlds, protecting them and finally destroying them, plays on. The Time-serpent has the beings as its eatables, on which it has no consideration, kindness or speciality it devours all equally. When the bodies of long-lived gods are its food, why speak of the short lived human bodies? Do not involve yourself in the drama of life; be a witness to it. The wise man will never feel sorry for the world transient, of many waves, quite momentary. Give up your sorrow which is inauspicious think of the most auspicious means of Self-realisation, think of the Pure Chit, the real form of the Atman. The grace of Siva falls only on the worshippers of gods, brahmins and the Gurus who take the Vedas as the highest authority and the like.

Bharadwaja :- Sir, by your grace, I am able to understand your teaching with no doubt I realise that there is no friend greater than renunciation no enemy worse than samsara. I want to hear more and more of Vasishtha; pray tell me, the essence I want of knowledge as depicted by Vasishtha in his magnum opus.

Valmiki :- Hear the great knowledge that will lead you to salvation, By hearing it, you will no more be immersed in the ocean of samsara.

Sambruti sthiti sambhuta bhedaibh yo anekadha sthitah

Aekopi san namasatasmai satchidaanandamurtaye.

I salute the form of sat, chit and ananda, who though One appears as many by the differences of creation, retention and destruction. I will tell you authoritatively and briefly how the reality of Atma shines by dissolving the world in its cause. The remembrance of the past and the future, the pros and the cons of

self-enquiry makes everything plain like the fruit in the hand. Why did you forget it? The thing by the attainment of which the being will get rid of all sorrow, appears by self-enquiry, by itself in one's heart. The man after renunciation must find out the reality by means of the association of the saintly wise great Sastras and discrimination. (1-65)

128. Rama's waking up from Samadhi

Valmiki :- One must become calm, self-controlled, meditative. He must desist from actions for desired objects and the pleasures of senses by their objects, with attention, sit on a smooth seat, conquer the movements of the senses and must be uttering om, om om, till the mind becomes calm. Then for the purification of the inner mind must practise pranayama. Next he must eliminate senses from their objects slowly. Then he must find out the Atma, by which the body, the senses, the mind, the intellect, and the jiva are created and in it he must dissolve all. First one must be in the virat, next in the Atman next in the avyakruti and finally in the cause of all causes. The earthly part of the body the flesh etc must be dissolved, in the earth, the watery part the blood etc is to be dissolved in water the lustrous part in lustre the sky part in the sky must be dissolved. In the same way the senses like the nose etc must be dissolved in their causes; For the pleasure of the jiva; the subject entering the ears and dissolve the gods, present with the idea of the senses in themselves e. g. the ear-senses in the quarters the skin in lightning, the eye in the Sun, the tongue in Varuna, the life-breath in the wind, the speech in fire, the hands in the Moon, the anus in Vishnu the sex organ in Kasyapa the mind in the moon the intellect in Brahma must be dissolved. There are no things called senses. The gods exist under the pretext of senses. I tell you all this as per the Srutis, not as I like. Then he must contemplate that he is the

Virat. The lord of all lords, the form of half man and half woman, Iswara is responsible for all the beings, the cause of all beings. In the form of sacrifices and creation, he exists in the affairs of the world. In this universe the earth is double the universe; water is double the earth; the lustre is double the water; double the lustre is the wind; double the wind is the sky. The universe is filled with the elements, separate and combined. Therefore, the earth must be dissolved in water its cause; water should be dissolved in fire, the fire in the wind and the wind in the sky. Dissolve the sky in the cause of all creation the Hiranyagarbha. In that, the jivi will remain for a while; it is called lingasareera; the vasanas the subtle elements, actions; ignorance, the ten senses, mind and intellect when joined together is called lingasareera. By the dissolution of the physical body he must come out of it by the renunciation of the fondness of the universe, he must concentrate on the idea 'I am the Hiranyagarbha, the cause of all', Such one was the first four-headed Brahma. Next, the lingasareera must be dissolved in the 'avyakrita', the cause of the lingasareera and subtler than that. 'Avyakrita' or 'avyakta' is nameless and formless. Some call it Prakriti, some call it 'maya' some call it 'paramanu'; some others whose minds are disillusioned by logic call it 'avidya' or 'samsruti'. At the time of 'Pralaya', all things dissolve in it and will be dormant, in it. Till the beginning of creation, they remain in avyakta, with no mutual relationship, devoid of the enjoyment of Chit-juice and the Chit-form, in the same form as they were; they come into existence again. In the process of 'anuloma', (attribution) creations comes into existence; in the process of 'pratiloma', all dissolve in it. One must meditate upon the tureepada, the indestructible, leaving aside the three states (of Virat, Hiranyagarbha and avyakrita, or the physical, the subtle and the casual, or the waking, dreaming and sleeping soundly. The lingadeha must be

dissolved in the Pure Consciousness. By the breaking of the pot, the ghatakasa becomes the mahakasa; by dissolving the lingadeha in the Brahman one must enter the Parabrahma. It is only due to ignorance the five elements, the senses, mind buddhi vasana exist; the sole cause for lingasareera is ignorance. When it is destroyed, the bondage of lingasareera vanishes,

Bharadwaja :- "Sir, I am now rid of the bondage of lingasareera, why because, I, being the part of Chit, I entered the ocean of Chit. I am not different from it. Hence, I am paramatma, devoid of all forms. When the pot and the tumbler are broken, the sky in both joins the mahakasa; thus when ignorance vanishes, the creation of innumerable names and forms vanishes. I am now the all spread, the power of Chit and achit: I am the kutastha, the original source of all. The Vedas speak of this Kutasthatma and its Oneness. The fire thrown in the fire becomes one with the fire and is called the fire, not otherwise. If the grass or pebbles or thrown into the salt-water-sea, they become salt; if the inanimate world is thrown in Chaitanya, it becomes Chaitanya. If the salt-clod is thrown in the sea, it loses all its name and form and becomes one with the sea: water merged in water becomes water; milk joined in milk becomes milk only; ghee joined to ghee becomes ghee only; I also joining the Chaitanya become the form of Chaitanya only. I am the ever Blissful: the All-Witness, the Brahman, the all-spreading, the all peaceful, the immaculate. I am the pure Consciousness, the only, True, the actionless devoid of the senses, likes and dislikes, I am the Pure Consciousness, the Brahman, the all-cause of the world; I am full with Satyasamkalpa, devoid of the punyapapas good and sin. I am the Brahman, non-dual, imperishable, the all lustrous, and the form of all-bliss. The sadhaka must think of the Brahman, meditate upon it. His mind dissolves in the Brahman; the Atma shines; it is the form of all bliss. Hence, all sorrows disappear. There is none else other than myself: I am the only Brahman.

Valmiki :- One must give up all actions, if one does not desire the joys of the wheel of samsara and desires the oneness with the Brahman.

Bharadwaja :- I am able to understand what all you said. By your grace, my mind became calm. I have no illusion of enjoying samsara. Kindly tell me the nature of the actions of the Jnani. Does he perform the actions of pravritti or nivritti ? Does he perform any duty? Or has he no duty at all ?

Valmiki :- "He will do such acts that will harm him the least. He will not perform actions for the fulfilment of his desires, nor actions prohibited. When the jiva leaving the qualities of the mind joining the qualities of the Brahman, he becomes the all-pervading and all his senses cooled down. When one realises that he is the Brahman remains meditating upon it, he becomes a Jivanmukta. He will be completely liberated if he becomes non-subject and non-enjoyer, devoid of all upadhis and devoid of joy and sorrow. The jiva becomes liberated when he sees all beings in him and in all beings himself, with no difference. When the Jiva leaves aside all the three states and enters the tureeya, the form of bliss, he becomes liberated. The tureeya state, the state in the Paramatma, is devoid of vasanas, the seed for the three states, the sleep and beyond sushupti, the form of Chaitanya. The experience of this happiness, in the apex of Yoga and Jnana. If the mind is dissolved in the cool-waves-ocean of the nectar of the Atman, only the Atman and nothing but the Atman remains. Enjoy the bath, in the nectar of the ocean of the Atman and not in the saltish waters of dualism: for it, worship the Parameswara, the Lord of Lords, This is the essence of the path of salvation as per sage VASISHTHA. You now know clearly the yogamarga and the Jnamamarga, By contemplating on the meaning of the Sastras, by understanding the words of the spiritual teacher and by constant practice every thing can be achieved,

This is the command of the Vedas. So, give up every thing and practise to keep the mind stable.

Bharadwaja :- Sir, kindly let me know how Vasishtha made Rama attend to his daily affairs after becoming one with the Brahman to enable me to follow suit.

Valmiki :- 'Bharadwaja after Rama realised the Self, became one with the Brahman and remained ever blissful. Viswamitra said to Vasishtha thus:

Viswamitra :- Vasishtha, by your grace, you made realise the Self and be one with it and exhibited thus the glory of a true spiritual teacher.

Darsanat sparsanat sabdat krupaya sishyadehake

Janayedyah samavesam sambhavam sa hi desikah.

He is the spiritual teacher, who by his presence, touch, speech makes the student become one with the Paramatma. Rama is by nature pure-hearted, dispassionate. He desired repose in the Self and he attained it by your teaching. For the real enlightenment the student's capacity is important. If the three kinds of filth (of body, word and mind) is not destroyed how can a student be benefited by the teacher? The direct teaching which you made is the purpose of the teacher and the student. If both are pure, they will attain the four ends of life. You must wake up Sri Rama from samadhi. You are an expert in attaining, retaining the Paramapada. We are still in the worldly affairs, You know why I came here, why requested Dasaratha, remembering it kindly wake up Rama from samadhi. Kindly see that the purpose of Rama's avatara, taking birth, is fulfilled. I take him to the Siddhasrama, the hermitage of the Siddhas, where he will kill the demons, liberates Ahalya from her curse: then breaking the bow of Lord Siya, he will marry Sita: takes away the pride of Parasurama: he rules the kingdom fearless and desireless: on the pretext of forest life, he will protect those who live in the

dandaka forest, many pilgrim centres and many beings. Next on the pretext of disillusionment due to the loss of Sita, carried away by Ravana, he pretends great sorrow and attachment to Sita, kills Ravana and exhibits to the world the pitiable condition of those who are immersed in the fascinations of fair women. Next, by the boon of Indra, he brings back to life those who were killed in war. He next exhibits the purity and chastity of Sita by asking her to enter the flames of fire; he shows to the world the glory of his character, behaviour and nobility. Then taking up the reigns of Government, though being a Jivanmukta and dispassionate, and combines a jnana and karma in his deeds. Those, who see Rama, those who hear his story, teach it to others and to all his devotees, he will grant Jivanmukti, at all times and in all states; Thus, the purpose of the three worlds and myself will best be served by Rama, the Mahatma in full. All who assembled here please salute Rama. By just saluting him you will get all your desires fulfilled. One amongst you might become as great as Rama you shall all become Jivanmuktas.

Hearing the words of Viswamitra, the great Yogis, the great Siddhas, saints and others touched in reverence the dust of the holy feet of Rama. All the assembled were not satisfied with the story of Rama as they wanted to hear more and more of it. Vasaishtha said to Viswamitra:

"Viswamitra, please tell the audience whether Rama was a man or god.

Viswamitra :- All of you, please trust Rama as the God of all Gods' who churned the ocean for the sake of the world and whom all Vedas eulogise. The form of all the highest bliss is he who treats all as equal, who is Lord Vishnu. He being pleased with the devotion, sincere and sacred, bestows everything on his devotees. When he is angry, he kills all and destroys everything. He is the creator of all false things; he is the begi-

nning of the world, the father of the world, the protector, the
 wearer and the friend of the entire world, The dispassionate, the
 enlightened souls, who conquer the samsara by their power of
 discrimination enter him, the wide wide ocean of bliss. It is he
 who is liberated by knowledge sometimes and some times ever
 liberated being in the state of tureeya, some times the creator
 of illusion and at another place appears as bound by illusion.
 It is He who has the body full with the Vedas. It is he who is
 seen above the forest of the three qualities. Shining with the six
 axilories, the soul of the Vedas he is the Paramatma, the most won-
 derful purusha, personality. He is the four-shouldered Vishnu; He
 is the four-headed Brahma and He is the Maheswara, the destro-
 yer. Though birthless, He is born due to the power of the illu-
 sion. He is the Mahatma as he has no coverage of Yoganidra.
 He is ever awake. Though formless he is the form of the world,
 and wears everything, With exceptional heroism, success, with
 lustre glory, with the right study of the Sastras, keen intellect are
 imagined. Thus, like the Garutman, the best of all, he is said to
 be the Parushottama, the best of men, Lucky is Dasaratha
 because his son happens to be the paramatma, Ravana is also lucky
 because Rama thi ks of him as his enemy, possessing him here
 as Rama, the earth is lucky whereas the Heaven and the nether
 worlds are not. The milky ocean as bed Lord Vishnu lies there.
 He came down as Rama; He is the great Chidanandaghama, the
 indestructible Paramatma. The yogis only who conquered the
 senses can understand him fully. We are fit to see his former
 form and establish his superiority to all the best destroyer of sin.
 the gem of the Raghu race is Rama. Hence, Oh Vasishtha make
 him attend to his affairs.

Vasishtha :- Rama this is not the time for you to take
 rest in the Chit, 'Lokaanandakaro bhava' make the world happy.
 It is not proper for a Yogi to sit in samadhi quietly as long as the

duties towards the world are not fulfilled by him. Though the pleasures of the kingdom are transient enjoy them for some time perform your duties towards gods and the people and then enter samadhi to be happy,

Finding that Rama, becoming one with the Brahman in nirvikalpasamadhi, spoke no word, by his Yogic powers Vasishtha entered through the Sushumna the heart of Rama. At once, the pranas and the mind entered the power of the prop, the seed of the pranas etc. The jiva entered all the holes of the naadis increased the power of the senses. Rama then slowly opened his eyes. Seeing Vasishtha and others, having no desire to speak to any body, devoid of the thought of doing and non-doing, awaited to hear their words. Hearing the words of Vasishtha again, Rama thinking that the words of the spiritual teacher are binding spoke to him thus attentively

Rama :- By your grace, I have no duty and no disobedience of duty, However your words are always to be obeyed.

Vedaagana Puraaueshu smrutishwapi mahaamune

Guruvakyam vidhih prokto nishedhaswadviparyayah

The Vedas, the Agamas, the Puranas and the smritis also proclaim that the word of the Guru is duty (vidhi) as in duty bound one must implicitly obey the command of the teacher; its disobedience is strict prohibition (nishedha)

Saying so, he saluted at the holy feet of Vasishtha and said to the audience thus; May you all be happy. Hear this definitely cent per cent correct statement Aatmajnaanaat param naasti. gurorapicha tadvidah there is absolutely nothing greater than Self-knowledge and none greater than the Guru, its knower.

The Siddhas etc :- All of us who came here are full with the idea of the Atman by your grace in our hearts. By the conversation of you and Vasishtha it became cock-sure. May you

be happy. Rama, we salute you. Taking leave of you and Sri Vasishtha, we go back to our respective places.

Valmiki :- They went away praising Lord Rama, Rain of flowers was showered upon Sri Rama. Thus I told you the whole story of Sri Rama. Following it. Bharadwaja, be happy. This is the spiritual enlightenment of Sri Rama, in the form of words the peculiar garland of gems. This the galaxy of great poets and the multitudes of yogis is the object of praise, worship and follow. This gives the path of high salvation by the grace of the great Guru. One who hears regularly every day this conversation of Rama and Vasishtha will be rid of all sins and become one with the Brahma, (1-111)



